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THE SCIENTIFIC PRESUMPTION AGAINST PRAYER.

BY PRESIDENT WILLIAM LOUIS POTEAT, WAKE FOREST COLLEGE.

In that remote and picturesque district of northwest France, Brittany, there is a popular legend of an imaginary town called Is which was swallowed up by the sea long ago. The fishermen say that the tops of its church spires can be seen in the hollows of the waves when the sea is rough, and in calm weather the music of its church bells may be heard above the waters. The famous critic, Renan, whose early life was spent in this region, says, "I often fancy that I have at the bottom of my heart a city of Is with its bells calling to prayer a recalcitrant congregation." He adds, "I feel that in reality my existence is governed by a faith which I no longer possess." Such an antithesis in individual experience is by no means uncommon. It is typical of the present situation of many earnest minds. Dogmas fall into discredit before the critical faculty even while the sense of God and the eternal things keeps its place. Those bells of Is ringing even in Renan's last years in the depths of his being—what are they but the echoes of the spiritual sphere still caught by the ear of a living faith through the clamors of the skeptical reason? the bond of the unseen world, strained perhaps, but still unbroken? I do not

undertake to say how far one may go in the denial of intellectual propositions on religious subjects without losing the vision of God, which is the essence of faith.

A number of specific questions about prayer arise now-a-days to perplex devout and thoughtful minds and make praying difficult at times. There is, for example, the great conception that God is spirit, immanent in all things and persons and processes, and that they that worship him must worship in spirit. But the very elevation of the conception is its difficulty for practical praying. Omnipresent and universally diffused spirit loses sharpness of personal outline and vividness and immediacy to the man who tries to "lift up his soul to God". A suggestion of the relation of Jesus to this conception is made below in another connection.

Again, "Your Father knoweth what things ye have need of before ye ask Him." Does He require me to ask for the mere purpose of having me duly impressed with my dependence? And when I am urged to pray for others, does He require my suggestion of their need, with which He must certainly be acquainted? And why should I, an unworthy member of His Kingdom and poorly versed in the riches of blessing which it will bring, beseech Him that it may come and that His will may be done on earth? He has not lost concern for the establishment of the reign of righteousness. He has not ceased to press forward the cause of goodness and truth, that such as I should presume to recall Him to a neglected obligation. To the intelligent Christian this is perhaps the most troublesome of the questions about prayer, for it seems to involve a sort of compromise of the moral character of God.

There is yet another question, the question whether any intelligent man is able to pray at all to-day, in the presence of the reconstruction of our view of nature through the revelations of the science of the period. Is any room left in the closed system of natural law for a disturbing and disorganizing agency like prayer, which operates only as it changes the prearranged order of events? Is not the scientific presumption against prayer too sweeping to allow any ground to the belief

that God inclines His ear to hear and really makes a new sequence of events in answer to human petition? It is this question to which the present discussion restricts itself. And only the most general considerations will be presented. It is taken for granted, even in case this presumption against prayer is removed, that the modern man cannot pray for some things which in the pre-scientific period were common objects of prayer. Science enforces discrimination here. An intelligent Christian cannot now pray for the cessation of the pull of gravitation or for anything which, in his view, would clearly violate a natural law. And it may be admitted further that some of the subjective results of prayer are explicable on purely psychological principles. See Strong, The Psychology of Prayer, 1909.

Within the limitations indicated, we may now address ourselves to the supposed presumption which the progress of natural knowledge has raised against the possibility of prayer as a practically efficient communication between the human and the divine spirit. Our general view will be cleared, if at the outset we look briefly at the essential nature of religion itself.

The first fact which meets us is this, that religion is a natural phenomenon, as much at home within the natural order as the sunrise. For in human experience religion is universal, that is to say, it arises out of the nature of things. I am aware that years ago Mr. Herbert Spencer and Sir John Lubbock maintained that there were tribes so low in the human scale as to be destitute of religion. More recently, however, all students of the subject hold that there are no tribes of men devoid of religious sentiments and religious opinions. An eminent authority curtly dismisses Spencer and Lubbock with the remark, "Neither one of the gentlemen ever saw a savage tribe." Religion is, in fact, more distinctive of man than the structural and functional peculiarities commonly relied upon to differentiate him from the animals next below him. It is grounded not only on the nature of man, but also by implication in universal nature; and its rise and history, its elements and varied expression in cult and creed are capable of being

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reduced to the orderly coherence and precision of science. We are at last justified in recognizing the science of religion.

In order to get at the fundamental thing in religion as a natural phenomenon, it is necessary that our view include all types of religion from the lowest to the highest. They will be found to tell all of them, in the last analysis, the same story. We cannot refuse to accept the mass of ethnological evidence now in hand pointing to the identity of mental construction and action from the earliest and rudest type to the latest and most advanced. The laws of growth which develop the physical man into the type of the species operate also in the realm of his mind to bring its products into a like conformity. This simple fact explains the striking similarity in primitive religious ideas. We have no need to invoke either historic connection or tradition from a common ancestry. The mind of man reacting in practically the same way to the same stimuli will everywhere reach fundamentally indentical conceptions.

Now, what is the fundamental and therefore universal reaction of the human mind in the midst of the manifold forms and ordered activities of the natural world? What is the bottom assumption common to all religions? It is "the recognition that conscious volition is the ultimate source of all force"; the recognition that behind the phenomenal world and accounting for it is the invisible, immeasurable power of conscious Will, of Intelligence, of a Universal Mind analogous to the human mind. A corollary of this fundamental assumption, and of the highest importance, is this, that the human mind is in communication with the Universal Mind.[1] In other words, *prayer is of the essence of religion.* This recognition is at the foundation of all the spontaneous or primitive religions and, with the curious exception of Buddhism, which is less a religion than an ethical philosophy, likewise of the founded religions. From this point of view, the significance of Jesus lies in the personal revelation which He made of

[1]Cf. Brinton, Religions of Primitive Peoples, p. 47.

the abstract universal Intelligence as being in sympathetic neighborhood to human need, and in His clearing the way for freer commerce with the Unseen. His companions and first interpreters felt that they had heard, had seen with their eyes, and had handled with their hands somewhat of the eternal life, and that through Him they had a freshened fellowship with the Father.[2]

But associated with this essential religious experience, one finds everywhere the tendency to speculate about it. It is of the first importance to distinguish between the religious experience itself and this effort to account for it in terms of intellect. The religious element proper recognizes and opens correspondence with the world of the Unseen Powers, and is no more to be identified with the body of religious theory than is the world of plants to be identified with the science of botany. Of course, religious speculation finds much of its material in the existing stage of culture, and takes form and color from it. In one case this system of speculation issues in fetichism, at a higher stage in mythology, at a still higher stage in what we know as theology. The pre-scientific theology ranged over well nigh the whole world of fact. It involved cosmogony, ethnology, and history. It had its theory of the earth and of the heavens, of disease, of language, of education. But all these matters were within the scope of science; and when the new science, clear-eyed and victorious, arrived upon the scene a revision of the body of opinion which had grown up under the sanction of Christianity was inevitable. The so-called religious crisis of the past eighty years was precipitated, and many felt that religion itself was compromised in the enforced surrender of the particular intellectual form in which at the time it found expression. But we have learned that revision of the world-view historically associated with Christianity leaves untouched the essential content of the Christian consciousness, and the former trepidation of Christian apologists at sight of the unchecked advance of scientific criticism,

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2I John 1:1-3.

is now seen to have been without warrant. In its passage into the wider horizons of modern science with not a little pain and disaster, the gospel has given the latest demonstration of its inherent vitality and its permanent validity. Without question, it has found its place in the new world of science. The fact is attested by the highest science as well as by the latest Christian theologies.

We have now to inquire into what this scientific view of the world is and how it stands related to religion and prayer. Of course, the new view of the world is the product of the rapid and marvelous extension of natural knowledge. But it cannot be maintained that the modern world-view has been consistent throughout the modern scientific period. Indeed, one of the notable facts of the period is the change of feeling on the part of men of science, within the last thirty or forty years, respecting the ultimate reality, the deeper meaning of the universe. Accordingly, on the threshold of the inquiry we need to distinguish clearly between the earlier scientific view of the world and the later.

The earlier view put the emphasis upon the mechanical side of things, went far, indeed, toward restricting the term "nature" to the phenomena of the physical world, the phenomena which were reducible to a mechanical routine, which were measurable and predictable. Maxwell insisted that the clock, the foot-rule, and the balance were the symbols of modern science. The French mathematician declared that a sufficiently developed intelligence supplied with the status of the atoms at any particular moment would be able to predict all future history. And so, the universe was held to be a closed system of inviolable sequence, impersonal, and its sufficient cause. There was no trace in it of intelligence or free will. God was thrust over the last ledge of mechanical fact, the realm of the supernatural was rolled up as a scroll and flung over the edge of the world into the abyss, and, there being no ear anywhere to hear, prayer became an absurdity. Science was flushed with its recent conquests, it was in high conceit with its omnipotent method. It was already well advanced

in the work of plucking the heart of mystery out of universal nature, and but a few years more of the unflinching application of the laws of physics and chemistry would finish the business up and set men free from the thraldom of the last superstition. It was dogmatic and arrogant.

But somewhere about 1880, shall we say, this confident and supercilious bearing began to relax. Men began to recognize with increasing clearness that they had been occupied with surface problems whose solution merely led them in to the central mysteries, and before these they stood in helpless impotence. Even in the sphere of physical nature, investigation invariably broke down when the crucial problem was reached. Your chemist can record the sequence of events in his test-tubes, but he does not know what determines the sequence. Your physicist has a glib definition of force as vibrations in the ether, but he does not know what ether is, or what makes it vibrate. He can get no further than Lord Salisbury's definition—ether is the nominative case of the verb to undulate. Your biologist beams with delight when he looks up from his microscope where life is advertising its marvelous powers, but he does not know what life is. Your psychologist has a nimble wit and speaks great swelling words about the parallelism of the thought-process and the nerve-process, but he knows next to nothing of either process and of why they should be parallel, if, indeed, they are. It is precisely at the crucial point in every line of research that the scientific method breaks down. The further the man of science pushes his questioning of nature, the more oppressed he becomes with the limitations of science, and the word most familiar to his tongue is "I do not know". The torch of science grows brighter with each passing year and shoots its beams deeper into the enveloping darkness, but the enlargement of the sphere of light multiplies the points of its contact with the unknown. One secret guessed brings to view two deeper ones. Science springs more questions than she solves.

Deep under deep forever goes,
Heaven over heaven expands.

Moreover, it is now seen that the physical principles and tests which have been so disappointing even in the distinctively physical realm are able to yield us little when applied to the personal realm now at length recognized as a part of the natural realm. Socrates and Shakespeare and Saint Francis have clearly a place in the natural order, and a theory of the sum of things must include them in its purview. In truth, personality is the highest thing in nature, and a view which fails to account for it might well be discarded as accounting for nothing. As the late Professor William James remarked, the only form of thing we directly encounter is our own personal life, and the only complete category of our thinking is the category of personality. The surest knowledge we possess is the knowledge that personality conditions events, and the world without us ceases to be intelligible in proportion as it becomes impersonal. In other words, the world cannot be explained except on the supposition, to use Professor Shaler's phrase, that a mighty kinsman of man is at work behind it all. We are finding, with Tennyson,

> Nearer and ever nearer Him who wrought
> Not matter, nor the finite-infinite,
> But this main miracle, that thou art thou
> With power on thine own act and on the world.

Science is pushing out into this world of personality, but it has not so much as invented the conceptual apparatus for "explaining" the phenomena of the personal realm. Atom and ion are symbols clearly inapplicable here. We need not look for the secret of genius or the moral imperative in the bottom of a retort. No mathematician has arisen to give algebraic expression to variations in the states of consciousness. The deep affinity which draws two souls together does not vary inversely as the square of the distance and directly as the mass. It is frankly confessed that the central problem in this sphere of investigation can be approached at present only by way of theories known to be inadequate.

Without going further into the illustration of the limitations of science, we must agree that, wide-reaching and noble and beneficent as its work has been, it has not changed materially the conception of the ultimate reality. The scientific revolution has been a radical revolution, but when all is said it must be confessed that it has operated upon the surface of things. After all, the new world is the same old world, a world which presents as the crown of its evolutionary process the marvel of ethical ideals and spiritual aspiration and the interplay of self-conscious personalities, a world of deep mystery and of unexhausted resourcefulness. After seventy years of added scientific progress, we have still preserved to us Carlyle's "great, deep, sacred, infinitude of Nescience, whither we can never penetrate, on which science swims as a mere superficial film". His word of 1840 is true to-day: "This world, after all our science and sciences, is still a miracle; wonderful, inscrutable, magical, and more". And human life stripped to its naked elements is the same as of old. Only its social and economic exterior, the stage on which it moves and its machinery are different. Strip off the veneer of the new knowledge and the conveniences and refinements of civilization wherein the work of science stands recorded, and we shall see that man's fundamental moral relations and needs remain the same. We stand on a broader and higher pyramid of fact than our predecessors stood on, and we see more things than they saw. But it may well be doubted that we see any deeper into things than the Greeks of old days saw.

But this recognition of what appears to be an ineffaceable ignorance does not represent the whole of the present scientific attitude. There are positive declarations on every hand in science circles that the conception of the world as a mechanism constructed on a rigid mathematical plan has no objective reality. Here, for example, is Poincaré, probably the greatest living mathematician, casting doubt upon that boasted test of scientific truth, prediction, in the declaration, "Predicted facts can only be probable. However solidly founded a prediction may be, we are never absolutely certain that experi-

ment will not prove it false".[3] All men of science, with relatively few exceptions, are feeling now that a system of things out of which by natural processes mind arose must itself be mental. Just the sphere, in other words, for the appeal and response of the Universal Spirit operant everywhere and the derived and dependent human spirit.

Besides, as Haldane insists,[4] the medium in which the religious consciousness embodies itself is acts of will and phases of feeling, whereas scientific knowledge belongs to another sphere. Religion is concerned, not with the range and content of thought, but with the attitude of will; not with truth, which is a matter of science, but with imagination and feeling. Accordingly, whatever revolution may occur in the realm of science strictly so-called, religion and its necessary support and expression, prayer, will retain their legitimate place in enlightened human experience. "Close is our touch with the eternal. Boundless is the meaning of our life. Its mysteries baffle our present science, and escape our present experience; but they need not blind our eyes to the central unity of Being, nor make us feel lost in a realm where all the wanderings of time mean the process whereby is discovered the homeland of eternity."[5]

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[3]H. Poincaré, Science and Hypothesis (1905), p. 183.
[4]R. B. Haldane, Pathway to Reality, II., pp. 204-5.
[5]Josiah Royce, The World and the Individual, II., p. 452.

THE MODERN ISSUE AS TO THE PERSON OF JESUS CHRIST.

BY PRESIDENT E. Y. MULLINS, D. D., LL. D., LOUISVILLE, KY.

The supreme question of the age in the sphere of religion relates to the person of Jesus Christ. There are many points of view and numerous shades of opinion within the limits of these points of view. But fundamentally it is comparatively easy to state the issue. Indeed, the issue itself is not new, but only the old issue in a new form. What is proposed here is a brief discussion, not of the issue itself so much, as the various methods of attempting a solution. I have in view the modern doubter. We who accept the Scriptures, of course, do not need the argument save to confirm our faith. The argument holds, however, under any view of the Scriptures.

What then is the issue as to the person of Jesus Christ? It may be stated in various forms, all of which amount to the same thing. Was Jesus simply a teacher of religion, or was He also the object of religion? Was He a messenger from God merely, or was He, in and of Himself, a revelation of God also? Did Jesus desire that man imitate His faith in God simply, or did He also seek to produce faith in Himself as the Revealer of God? Did He come to educate the race back to God merely, or to redeem it first of all and conduct the educational process on the basis of the redemptive work? Does salvation come to man by reproducing in himself the sinless consciousness of Jesus simply, or by looking first of all to His cross and atonement as the objective source and ground of redemption? Was Jesus a historic being whose career ended when the tomb closed upon His body at Jerusalem two thousand years ago, or is He to-day a living, active, energetic, conscious, personal force in individual lives and in human history? And finally, was He divine in the sense that He was morally perfect merely, or in the further sense that He was by nature more

than man? Or to sum up these questions all in one: was Jesus simply the "prince of saints" as Martineau has called Him or the divine Savior and Redeemer of mankind, the Son of God in the supreme and unique sense of the word, which sets Him apart from and lifts Him above other men? This is really the fundamental question, and we do not arrive at any adequate view of Christ's person until we have faced this question and have taken sides unequivocally with one view or the other. For there is no possible middle ground as between the alternatives stated in the preceding series of questions.

Now this paper is not an attempt to thresh over the old arguments as to the divinity or deity of Jesus Christ. These are well known and may be found in many places. I have given my own views at some length in another place.[1] As already intimated, I propose here to consider the modern issue as to the person of Christ with reference to the various methods employed in considering the issue, with the view to indicating the direction in which the solution is to be really sought. In the pursuit of this object we shall have to consider first the question of the historic records; second, the question of scientific explanation; third, the question of philosophic postulation; and fourth, that in which these three culminate, the question as to rationalism and life.

CRITICAL CONCLUSION.

First, we consider the question of the historic records. Here, as elsewhere, we must condense greatly and omit many things, merely giving general results. The very latest significant phase of scientific criticism in dealing with the historic records as to Jesus Christ may be briefly outlined as follows: Omitting John's Gospel from consideration, not because I believe it untrustworthy, but because critical opinion is so divided regarding it, we may assert that the actual history of the earthly life and the authentic personal teachings of Jesus are contained

[1]See "Why is Christianity True?" By E. Y. Mullins, Part II. American Baptist Publication Society, Philadelphia, Pa.

almost if not quite exclusively in the synoptic Gospels, Matthew, Mark and Luke. For our present purposes we may limit that history to those Gospels. Of these three Mark is regarded by the preponderance of critical opinion as the oldest. In recent years, however, a view has been developed which regards Matthew and Luke as based in part not only upon Mark but also upon another prior document or source known to criticism as the document or source Q. This source Q contained, according to the current critical opinion, the elements in Matthew and Luke which are common to both Gospels, a very considerable portion, as comparison will show. Critical analysis, then, has yielded us two chief sources of our knowledge of the life and teachings of Jesus, the Gospel of Mark and the document Q on which Matthew and Luke rest. Other views have been propounded indeed, but no others have attained such critical responsibility and standing as requires me to deal with them here.

Now, in these original sources which criticism gives us, we find every essential characteristic of Jesus which lies before us in the synoptic Gospels as they stand. For example, in Q Jesus repeatedly assumes an authoritativeness and finality as a teacher which sets Him apart from all other teachers. Men are persecuted for His sake. Human destiny is determined by conformity to His words. He comes to send not peace but a sword (Matt. 10: 37 and Luke 14: 26). Taking up the cross and following Him daily is the sum of Christian duty. In Q is found the remarkable passage in Matt. 11: 25-27 and in Luke 10: 21, 22, in which Jesus asserts that He Himself is the sole organ of the revelation of God and that all the sources of divine knowledge are placed at His disposal: "All things have been delivered to me of my Father: and no one knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him." Dr. Martineau thinks he can discern clearly that these words are not genuine words of Jesus because they are inconsistent with His humility as the prince of saints. Professor Harnack endeavors to eliminate the passage also, or rather its Christo-

logical implications, by means of a change in tense in the verb translated "know." Harnack's chief objection to the passage is not scientific or critical, but rather that it is Johannine in character; that is to say, it assigns too lofty a place to Jesus. The document Q also contains apocalyptic elements in which Jesus predicts His future return and the setting up of the kingdom (Matt. 19: 28 and Luke 22: 30).

Some of the most notable of the miracles of Jesus are recorded in Q, such as the healing of the centurion's servant at a distance. We have not space to outline Mark's record, nor is it necessary. The lofty place assigned to Jesus in Mark is familiar to all readers of the New Testament. We sum up here by saying that in the document Q and in Mark are found all the elements of teaching as to the person of Jesus which have given so much offense to rationalistic criticism in the synoptic Gospels as a whole, His messianic claims, His position as object of human faith and not merely as religious teacher, His lordship and authority, His function and office as Revealer of God, His apocalyptic outlook upon the future, His transcendental and divine character as Redeemer and Savior of the world.

In view of these facts, there are three possible conclusions: First, we may conclude that as the records are trustworthy in general, so also the messianic and christological passages are trustworthy and accept the higher view of the person of Christ. Second, if one refuses to accept the Christology of these records, he may assume that the records as a whole are untrustworthy, and that any real knowledge of who and what Jesus was is impossible. Thus they will be rejected altogether. Few have the hardihood to do this, although there are some who adopt the view. Yet this is the sole alternative theory which is consistent from the point of view of criticism itself. For be it understood that the christological passages are as well established on critical grounds as others in these Gospels which are accepted without hesitation. But there is a third possible view, viz., that the christological teachings were inserted by the disciples after the death of Jesus as a result of speculative and

theological tendencies. This is the view of a vast throng of critics whose views differ at certain points and who represent all degrees and shades of opinion, but who agree in the fundamental point named that the Christology of these records was invented by disciples. In other respects the records are held to be authentic and reliable in greater or less degree. Wellhausen, Harnack, Holtzmann, Bousset, and many others represent this view.

Our conclusion may be very briefly stated. It is that the situation thus meagerly outlined clearly shows that criticism of the destructive kind virtually thus surrenders its case. Its utmost efforts, by its own showing, leaves Jesus just as He was in the records before criticism began its effort to eliminate Him. When the historic records have been chipped away and the lowest residuum has been found, it is seen to contain all the elements of the larger whole. What then? Well, criticism refuses to believe, nevertheless, and asserts that the Christology has no place in the synoptic records. But how can it so contend? It so contends on philosophic grounds. Its world-view refuses to concede the possibility of a universe in which an incarnation could have taken place. But observe here most carefully that its conclusion is not based upon critical but upon philosophic grounds. Criticism fails and a philosophic postulate is brought into requisition. Of this, more a little further on. I observe simply in leaving this point that criticism itself is on the side of the historic faith of Christendom by its own showing, while many critics forsake criticism and take refuge in philosophy. The Gospels are made over in conformity to a philosophic world-view which assumes beforehand the impossibility of such facts as the Gospels allege. Exit criticism; enter philosophy. So much for the issue as to the person of Christ from the point of view of the historic records and the method of historical criticism.

SCIENTIFIC EXPLANATION.

We consider next the issue in the light of scientific expla-

nation. There are certain characteristics of science which need to be noted before we attempt to indicate its relation to the modern issue as to the person of Jesus Christ. First of all, natural science employs the principle of causation as its criterion of explanation and of truth. A thing is explained when its cause is assigned. The principle of causation thus employed is derived from physical nature. By causation science means the connection between events in the physical sphere when one event arises as the result of another event or force. Again, science finds causes on the same plane with the events to be explained. It passes from the known to the unknown. There is no real explanation in the scientific sense save in terms of previous experience or knowledge. We build a bridge over the chasm which separates us from the unknown, but always the bridge is constructed of material gathered on our own side of the chasm. The bridge is never thrown over to us from the other side of the chasm. Or, to put the same truth in another form, science explains horizontally, not vertically. If A causes B, then in order to explain B we must find A among the things which lie in the continuous chain of interconnected events, not in some agency above the chain of events.

Another characteristic of science is that it accepts nothing which is not made so clear by experiment that it cannot be doubted. This is the exact language of Professor Huxley, who in his *Methods and Results* expounds the principle as he derived it from Des Cartes. Scientific explanation and demonstration then is essentially axiomatic in character. It is not scientifically proved until the thing is so clear that it cannot be doubted. Rationally, in other words, it is coercive and irresistible.

Another characteristic of science is that it confines its views to facts and phenomena. Physical science observes and formulates the laws of the redistribution of matter and motion. Science refuses to speculate as to ultimate reality chiefly because such speculation renders the scientist more or less unfit for his task of exact observation and accurate formulation and

classification of phenomena. In the social sciences and in religion science observes and confines its views to facts and phenomena, as in the physical realm. Here also it declines to speculate.

What bearing, then, has these facts upon the supreme question as to the person of Jesus Christ? Has science the criteria or the authority for settling the controversy among the theologians? Can science declare that Jesus was God as well as man, or can it declare that He was merely man, that, as Bousset and others contend so vehemently, He nowhere transcends the human? For this is the fundamental question as to Jesus. Now it is perfectly obvious that science cannot answer the question as to Jesus in any final or authoritative manner. This is true simply and solely because the question lies beyond the function of science. Science can observe the Christian phenomena. She can study the history of Christianity and render her account of all that Christ has wrought or is alleged to have wrought through the ages. Science may deal critically with the New Testament records, as we have seen, and with what results we have already seen. One set of theologians or religious men say as they observe these phenomena, there was nothing in Jesus transcending the human. Another set assert with equal vigor, in view of the same facts, there is convincing evidence of an incarnation, that Jesus was more than human. A third group, the followers of Ritschl, asseverate with equal vigor that the evidence is not convincing either way, that while Jesus has for men the value of God and does for them what men need from God, yet we cannot assert what Jesus was in His essential and ultimate nature. Can science arbitrate? She cannot. First, because the essential nature of Christ belongs not to the realm of phenomena. It lies beyond phenomena, while science confines her view to phenomena and will not speculate. She stubbornly declines to speculate. Secondly, because the fact of an incarnation can never be made so clear by means of scientific demonstration that it cannot be doubted. Axioms arise when the concepts involved and the facts under observation are, within the limits

of the axiom itself, completely understood. An incarnation cannot, therefore, become axiomatic or be made so clear by scientific demonstration that it cannot be doubted. Thirdly, science cannot arbitrate in the theological controversy about the person of Jesus because here explanation, if incarnation be a fact, must be vertical, not horizontal. Here, if the higher claim as to Jesus is true, explanation cannot be in terms of causes and forces pre-existing on the natural plane. Here the bridge is thrown over the chasm to us from the other side, not from our side across to the other side. Here explanation, if incarnation be a fact, must be in terms of the previously unknown. Thus in all three respects scientific adjudication in the controversy about Jesus is impossible. As to the function of science as limited to phenomena, as to the requirement of axiomatic demonstration, and as to explanation in terms of causation on the same plane with the event. Observe here that science can no more disprove than prove. It has no more ability to set aside than it has to establish the Christian claim. Incarnation and divine essences lie outside and beyond the sphere to which science wisely limits herself.

At this point I hear an objection: "Is not the whole disturbance in religion and theology in our day due to scientific claims? Is not the whole attack on evangelical Christianity in the name and by the authority of science? And is it not critically scientific research which is at the bottom of all the disquietude and anxious foreboding of men lest the foundations be destroyed?" The claims of some scientific men, yes; the claims of mature science, no. Critically scientific assumptions, yes; critically scientific results, no. Attacks in the name of science, yes; attacks by the authority of science, no. These things indeed are the occasion of the disturbance. But men always forsake scientific for philosophic grounds when they assert or deny as to the incarnation of Christ. For, as we have seen, science never crosses the frontier into the realm of that which transcends the manifestations in the sphere of the known.

This last point will become perfectly clear when we recall

that science has nothing to say as to ultimate causes. Real and ultimate causes lie in the super-phenomenal sphere. Really scientific explanation, that is to say, causation, is always in terms of antecedent and consequent. This is really all that science needs. When science asserts the ultimate nature of reality it thereby becomes philosophy. When science makes any assertion for or against the incarnation of Christ, it becomes thereby philosophy and ceases to be science. Causes in their real essence and fundamental character never come within the range of scientific observation.

Our conclusion, then, is the same as when we discussed the application of criticism to the historic records. We found then that criticism did not at all eliminate the objectionable Christology from the Gospels, so here we find that science, as such, never even comes into close quarters with the ultimate problem of Jesus. Both criticism and science must needs forsake their own calling for that of philosophy in order to express an opinion on the problem. The world-view which asserts that an incarnation cannot be, and that which asserts that it can be, are world-views which represent two philosophic standpoints rather than scientific.

PHILOSOPHIC POSTULATION.

We come in the third place, then, to consider the problem as to the person of Jesus from the point of view of philosophic postulation. Speaking broadly, there are but two general philosophic points of view which are of importance in the current issues. Both of these turn upon the principle of continuity or causation. The philosophic issue is this: Is the totality of existence to be explained on the principle of physical causation or on the principle of personality? Perhaps it will be simpler to say rationality rather than personality at this point, though rationality is simply one aspect of personality. The philosophic issue then is this: Shall we assert that ultimately and finally all being, all existence of every kind whatsoever, is to be explained as a part of the continuous physical universe? Is all being

ultimately and finally intelligible as a part of the causal series? Or shall we rather assert that rationality is the key to all mysteries, and that causality in nature is simply another form of rationality? Materialism and some forms of pantheism assert that causality is fundamental and that rationality is subordinate. Idealism and theism and personalism assert that rationality is fundamental, and that causality cannot be understood save as a form of rationality. There is another way of taking existence which leaves causality and rationality intact without attempting to merge one in the other, which is no doubt for practical purposes the wiser, truer way. But in any event the reasoner will be likely to assert the superiority or primacy of the one principle or the other.

Now philosophy can only explain the whole by the part. It can only select some one fact, or principle, or law, and make of it a "type-phenomenon" or intellectual yardstick or standard, and by it estimate all the rest of existence. No one can compass all of existence in mind or heart; we can only know a part and infer the rest. One man takes the world or universe as mind because he knows mind in himself. Another takes it as matter, because matter so abounds in the space around him. Another takes it as will, another as energy, and so on to the end of the chapter. Thus arise the various world-views. Now science cannot help philosophy to choose between the various possible type-phenomena. For science merely supplies the data for philosophy to work with and explain. It follows, therefore, that men may exercise the utmost freedom in their choices of type-phenonema and in their formation of world-views. If any one of us could intellectually grasp the whole of existence, we might then prohibit others from forming incorrect world-views. But none of us can grasp more than a part. We must accord intellectual respectability, therefore, to the views which oppose our own. Three things are true of all general philosophic world-views. First, they are all due to taste. Primarily, philosophic theories are like paintings. They express simply the taste and ideals of the painter. A man's preferences chiefly determine his philosophic theory, not

his reason. Again, all world-views arise from the plane of being on which the man stands, which may lie anywhere between inorganic matter on the one side and human personality on the other. It is possible to select a type-phenomenon anywhere between these two extremes. The third characteristic of the various world-views is that each of them is able to demolish all the others. The difference lies in the assumptions of the various theories. Materialism is unanswerable so long as you admit its assumptions. It is powerless against you the moment you adopt other assumptions. All theories, therefore, are both irresistible and impotent; formidable as an intellectual construction, but powerless against other intellectual constructions. I am not asserting that all world-views are equally tenable or convincing, but only that all may claim intellectual respectability and standing; that while each is able to demolish all the others, none is able to prevent the demolished view from coming back armed *cap-a-pie* to engage once more in mortal combat. So long as tastes differ and preferences differ, world-views will differ.

It is of course open to the materialist to refuse to believe in the incarnation. His assumptions are against the belief. But mark this point clearly: It is not his proofs, but his assumptions. Matter is selected by him as the type-phenomenon, the ultimate fact, and all else must conform to it. Proofs urged are simply such other considerations as may be marshaled which seem to support his main fact. Of course theism is incomparably the strongest of world-views, and theism is wholly compatible with the incarnation and with the christological elements in the Gospel. But theistic arguments are not coercive to reason, so that when presented to the materialist he is not compelled to accept them, so long as he prefers the materialistic or other world-views. Philosophy, therefore, does not attain finality as to the person of Jesus any more than science and criticism.

There is, however, one net gain from all three which we must note before passing to our last point. The gain is that the Christian evangelical view is intellectually as respectable as

any other view. Critically it is as respectable as any view because the records yield the view after criticism has done its worst. This of course in itself does not prove the records to be true. It only proves that criticism has not been able to eliminate from the Gospels the Jesus of faith. By common consent the Jesus of faith is found everywhere else in the New Testament. Critically, then, the evangelical view is as respectable as the opposing view of the person of Jesus. Again, this view is scientifically as respectable as any opposing view, for the reason, as already shown, that science is without jurisdiction in deciding the ultimate question as to the person of Christ. Scientific criticism has concluded that all the New Testament literature yields the Jesus of faith. He is present in all the phenomena. This is as far as science proceeds. Physical science of course never touches the problem of the person of Jesus at all. It may draw inferences as to the possibility of miracles, but such inference belongs to the philosophical realm and not to the realm of exact science. What Jesus is in His essence science declares to be outside of her domain. Science, then, does not prove the Christian claim in any coercive manner, though her testimony is in its favor as far as it goes. And assuredly science has no word to utter against the Christian claim. Once more, the Christian view is philosophically as respectable as any other, because in philosophy world-views are personal preferences, not intellectual necessities. Each world-view, as pure philosophy, is both invincible and impotent; a granite mountain from the point of view of its own assumptions, a rope of sand from the point of view of the assumptions of the opposing theory. And no power in the heaven above nor the earth below will prevent men from selecting such assumptions as may seem to them best. Critically, scientifically, and philosophically, then, the Christian view is as respectable as any other. It is a great gain to attain this much. It clears the atmosphere for the real test and the real answer to the question involved in the modern issue as to the person of Christ. Let no one infer that nothing beyond this conclusion can be urged for the Christian views. As a

matter of logic a vast deal in addition may be said in its favor. It is by far the strongest of all views when regarded critically, scientifically or philosophically, in so far as criticism, science and philosophy are related directly or indirectly to the problem. We have simply sought to show the utmost which can be said against the Christian view, and to point out that all the objections to it may be urged against other views.

POINT OF VIEW OF LIFE.

We come to our last point, which is the consideration of the modern issue as to the person of Christ, not from the point of view of criticism, or of science, or of philosophy, but from the point of view of life. But as we shall see, all three—science, criticism and philosophy—will return, but under new conditions. Philosophy is just now turning against itself in a most remarkable way, which will lead to the regeneration of philosophy.

We remark first, then, that it is possible to reach a definite conclusion as to the person of Jesus despite the indeterminate outcome of our previous considerations. We arrive at that conclusion primarily by following the method of Jesus, and secondly we validate our procedure for those who decline His authority by reference to a scientific and philosophic principle which has been developed in recent years.

Jesus said: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." (John 7: 17.)

Now the principle here taught by Jesus has been expressed in modern philosophy by the term voluntarism, which means of course the principle deduced from the action of the will. The will and not merely the intellect enters into all our forms of knowing. The contest is between rationalism or logic on the one hand, and voluntarism or life on the other. Logic cannot solve the mystery of being. Some of the defects of logic are the following: For one thing, logic never exhausts reality. You form your concept of the rose, for example, and

describe its form, color, odor, and so on, but when you have exhausted your powers you have not exhausted the color, odor or shape of the rose. Some details remain. So of all objects. Again, logic is based on concepts which are always abstractions. When you look at a rose or handle it, you have more complete knowledge of it than you can ever have in a concept of it after you leave it. Now the difference between rationalism and voluntarism or life, is the difference between our concepts of our absent rose and our seeing, handling and smelling a real rose. The concept is the mental image of a very imperfect impression of the object scaled off, while the actual contact with it gives us all the rich content in its variety and fullness.

Now philosophic theories for the most part are based on abstract concepts, not on concrete realities. They deal with the outside of things, not the inside. Criticism deals with the outside of things, simply the records; science deals with the outside of things, simply phenomena; philosophy deals largely with the outside of things, simply a single principle abstracted from the whole of being, which ignores much more than it accounts for in most cases. Now this is the method of rationalism or logic. Reason is assumed by it to be our sole reliable mode of dealing with reality, as if reasoning with concepts about the rose were our only means of arriving at the truth of it, as if smelling the rose were not as good philosophy as logic chopping about it. Epistemology, or theory of knowledge, has had to do with the reason hitherto. Now we are coming to see that the will is as important as the reason in our processes of knowing, and epistemology is undergoing a change.

Now let us apply this epistemology or conception of knowledge to the modern issue as to the person of Jesus, and let us briefly contrast the rationalistic with the voluntaristic way of approaching Him. In the Gospel records Jesus is Lord. He is Savior, as well as Revealer of the Father and Teacher. How shall the will approach Him as Lord? By submission. How shall the will take Him as Savior? By faith. How shall our whole life approach Him? By complete self-surrender. Is

it not clear, then, that here are factors of knowledge which are absent from criticism, science and philosophy? Criticism deals rationally with an object, certain documents. Science deals rationally with certain objects called phenomena. Philosophy deals rationally with certain subjects, the data supplied by science in all of its forms. All may arrive at accurate conclusions in regard to their respective objects. Criticism may succeed in being really judicial. Science may discover the real coexistence and sequences of nature. Philosophy may correctly reason about the data thus supplied. Yet none of these, nor all combined, give us that form of knowledge which we have described, which arises when we approach Christ with the will and submit to Him.

What happens, then, when we approach Jesus thus? Let our own experience answer. He does not remain dumb, as the documents so often remain dumb to criticism. He does not refuse to respond, as the phenomena and facts of existence so often refuse when science and philosophy interrogate them. His answer comes to us out of the void. From the heights come down to us new tides of power. New energy flows into our wills. A new sense of power possesses us. A lyric mood of praise and joy seizes us in place of our despair. New ideals of ethical attainment at once become supremely desirable and at the same time possible. In a word, we are redeemed, saved from our sins. The witness of apostles and martyrs and of the long line of Christian heroes through the ages acquires new meaning for us. Moral and spiritual transformation ensues in our characters. We become sharers in the Kingdom of God, and its consummation and completion become the supreme goal of our endeavor. This is the one form of test which Jesus proposed regarding Himself. He never invited men to deal with His claims in a merely rationalistic manner. His bond of connection with men is the will. We never approach near enough to Him in any other way to know who or what He is. When we approach Him thus we find Him to be divine, because his action in us is divine action. His power over us is divine power. We know He is Son of God

and Savior of the world, because all the results in us and through us agree with the claims He makes for Himself in the records. This experience of Christ in us is not merely faith as opposed to knowledge. It is knowledge of the most real and vital kind, which, compared with the knowledge derived from abstract logic is as sunlight unto moonlight. Now voluntarism is the philosophic and scientific term for the doctrine which validates from the point of view of modern culture this Christian conclusion.

Let me pause for a moment to emphasize the significance of the point we are considering. A few years ago the objector might have felt warranted in complaining that our position is merely the old claim that religious experience convinces where reason does not, but that religious experience has no standing in science or philosophy. The objection, however, does not hold to-day. For we now have a school of philosophy, militant and confident, which urges upon us the principle of knowledge we have set forth, a school which denies to abstract reason the ability to solve the ultimate mysteries, and which asserts that the will is an essential factor in all knowing. The advocates of this philosophy are not all Christians, but some of them are Christians of pronounced type, and the general view that obedience is superior to speculation as a means of knowing God's will is Christian to the core. This means that the ultimate philosophy must be religious in the Christian sense, and that the harmony of thought and faith will come about through the unity of our total nature, intellect and will and affectations, seeking together to know the meaning of the universe.

Men have been a long time catching up with the teaching of the New Testament. Philosophers for hundreds of years have been pursuing the shadowy form of truth running on ahead and outstripping them. They have now overtaken the form and looked into its face, and lo, it is the face of the Son of God. He taught the practical voluntarism of modern philosophy two thousand years ago. The way to discover the secret of the universe is to conceive it, not as matter or force

or energy, but as a person. The way to understand that person is to consider Jesus Christ, look at His face and form. The way to test the reality of this personal explanation of being is to act toward it in a voluntaristic and personal way. Thus and thus only does the long-drawn controversy find solution. If Jesus should ever fail to respond to the sincere appeal to Him; if men are ever disappointed in Him who approach Him in His own appointed way, then they would be warranted in rejecting Him.

It is clear, then, that we have in this Christian experience, which arises in us when we submit to Christ, something entirely unique and impregnable in the form of knowledge. The principle which modern psychology and philosophy have so clearly defined may, and will indeed, transform both science and philosophy, and render them less abstract and more concrete. Thus they will gradually recognize, as the late Professor James and others already recognize, the power of the appeal which Christian experience makes to human reason when that reason is thus transformed and elevated by the newer, deeper conception involved. Not that this principle sets aside logic, but only that it deepens it and completes it. Criticism, science and philosophy will still use the reason. Logic will still have to do its work, but men will see that in all spheres, scientific and philosophic as well as religious, the truth comes through action more than through abstract thought; that experience is deeper and far more luminous than reason, that plunging into the stream of being and sounding its depths is a far more satisfactory way of discovering the contents of the stream than sitting on the bank and drawing inferences from what little of it we can grasp in that detached way. As we thus take the universe as personal and approach it as personal, through Jesus Christ, it does not remain dumb and inarticulate as it does when taken merely as matter, force and motion. It responds in a personal way, the veil is drawn aside and the hidden mystery suddenly stands revealed before our eyes in all its splendor, and we know where previously we had only guessed. We have, then, a spiritual demonstration

based on the exercise of the will, which is as convincing as the conclusions of rationalism, which are based merely on the exercise of the reason. The demonstration is not like those derived from experiment in physical science, but in its initiation and gradual assimilation through religious experience it satisfies Huxley's criterion—it is so clear that it cannot be doubted. It is unlike philosophy in that it is not speculation about the ultimate reality, but contact with that reality, involving not the reason merely, but the will and the emotions, our whole nature in all its higher ranges.

Voluntarism is nothing but a new name, scientifically and psychologically wrought out with great care, for a very old and very profound word, viz., faith; and for another very glowing and splendid word, hope, and for yet another puissant and illuminating word, love. Voluntarism is simply faith that works by love and purifies the heart, and it is not a human achievement but the gift of God regenerating the human will. When Christ becomes the object of that faith, it is the most exalting of all human forms of experience. Voluntarism, then, is simply devotion, self-surrender, a will completely obedient to God's will. The secrets of the universe appear, the truth as to God and His Son appears, doubt disappears, power comes, and peace comes. Our sense of helplessness overwhelms us as we ply our task, and then supervenes the matchless and unspeakable gift of grace. In his poem, "Saul", Browning voices our experience. David had played and sung to Saul in order to drive out the evil spirit, but none of the varied themes of his singing had been sufficient to deliver Saul from the brooding spirit of evil. David's heart overflows with love and desire to redeem Saul, and in his helplessness the vision of God and of His Christ comes:

"I believe it! 'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe.
All's one gift: thou canst grant it moreover, as prompt to my
prayer,

As I breathe out this breath, as I open these arms to the air.

* * * * *

"What stops my despair?
This;—'tis not what man does which exalts him, but what man would do!
See the King—I would help him, but cannot, the wishes fall through.
Could I wrestle to raise him from sorrow, grow poor to enrich,
To fill up his life, starve my own out, I would—Knowing which
I know that my service is perfect. Oh, speak through me now!
Would I suffer for him that I love? So wouldst thou—so wilt thou!
So shall crown thee the topmost, ineffablest, uttermost crown—
And thy love fill infinitude wholly, nor leave up, nor down,
One spot for the creature to stand in! It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!
As thy love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being beloved!
He who did most shall bear most; the strongest shall stand the most weak.
'Tis the weakness in strength that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A face like my face that receives thee; a man like to me,
Thou shalt love and be loved by forever: A Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

DR. ALEXANDER MACLAREN, THE PRINCE OF BIBLICAL EXPOSITORS.

BY THE REVEREND JAMES STUART, WATFORD, ENGLAND.

Any enumeration of the twelve foremost preachers of the nineteenth century by whomsoever made—by Anglican or Free Churchman—in Great Britain or in America, would be sure to include the name of Alexander Maclaren. At a complimentary breakfast given to him by four hundred of his ministerial brethren on the occasion of his Jubilee in 1896 he was the recipient of an address in which it was said:

"Your sermons, whether heard or read, have refreshed, instructed and inspired us. We emphasize the fact that you have been and still are a widely influential and singularly helpful preacher to preachers. Ministers of all denominations honor and love you. Not only in this country, but also, and scarcely less, on the American continent, and in Australia and other British colonies you are gratefully appreciated. All English speaking people accord you a prominent place among the great preachers of the nineteenth century, such as Robert Hall and Thomas Chalmers, Thomas Binney and Canon Liddon, Charles Haddon Spurgeon and Robert William Dale."

Let it be frankly stated at the outset that we write from the standpoint of the above address. Unqualified eulogy would be as distasteful to ourselves as it would be to the subject of our article, and we shall strive to adhere rigidly to the law of truth and soberness. But it will be no difficult task to prove the validity of our judgment.

Alexander Maclaren was born in Glasgow on February 11, 1826. He came of a good stock and heredity and environment account for many of his finest qualities. His father, David Maclaren, was born in Perth, in 1785, was originally a member of the Church of Scotland. He was, as are so many lads in religious homes in Scotland, destined by his parents for

the ministry, and he spent some time in the University of Glasgow, with a view to prepare himself for it. But at that time Scotland was stirred by the revival under the Haldanes, and David Maclaren was profoundly influenced by it. One result of this was that he left the church of his fathers and became an Independent—much to the chagrin of his parents, who resented so unexpected a lapse. The church of which the distinguished Dr. Wardlaw was pastor was then the leading Independent or Congregational church in Glasgow, and David Maclaren joined its fellowship. There also he found his wife, Mary Wingate, the daughter of a Cameronian Covenanter who had been excluded from the Cameronian fellowship for the crime of going to hear a missionary sermon by Dr. Bogue. She was a woman of strong and saintly character, "whose patient fortitude, calm wisdom and changeless love were her husband's treasure for many years of mingled sunshine and storm and are still fresh and fragrant," said Dr. Maclaren in 1902, "to her children to-day." The question of baptism naturally presented itself to the mind of one whose face was toward the light, and David Maclaren examined it "in the light of Scripture only" and so, said his son, "it was conclusively settled." Other members of Dr. Wardlaw's church were confronted by the same question and ultimately forty of them seceded and met by themselves under the pastoral care of Mr. Maclaren and Mr. James Buchan. They later united with a church of Scotch Baptists in George Street. But in consequence of some division of opinion a number of the members left the church in George Street and formed themselves into a separate church which now meets in John Street. Mr. Maclaren exercised the pastoral function in this church from 1823 to 1836 conjointly with Mr. Charles Wallace. "His ministry was marked by much intellectual vigor and clearness. It was richly scriptural, expository and instructive and withal earnestly evangelistic. It was not oratorical, but it was full of Christ and of personal experience." We cannot wonder such a father should make a deep impression on such a son, and that the memory of it should

powerfully influence that son in his own great work. That Scotch Baptist church was a church of strong men "who were mighty in the Scriptures, held their convictions with the grip of a vice and could give a reason for the faith that was in them." In 1836 David Maclaren accepted the position of manager of the South Australian Company, which had been formed to develop the colony. He was one of the founders of Adelaide and practically created its port—Maclaren Wharf and Maclaren Vale still commemorate his connection with the city. His Sundays he devoted to preaching and established a church in Adelaide on Scotch Baptist lines. After four years, he returned to the homeland and became London manager of the company. He died in 1850.

Alexander went to the old grammar school in Glasgow where he had as a classfellow Robert Rainy, afterward the distinguished leader of the Free and the United Free Church of Scotland. Later he attended classes at the University. He was baptized by the Rev. James—afterward Dr. Paterson of Hope Street church. The year of his baptism can be inferred from a letter he wrote the children of his Sunday school in Manchester in answer to their congratulations on his seventieth birthday. He says:

"*I was baptized when I was eleven years old.* I am now seventy, and for all these years Jesus Christ has given me far more than I deserve. He will do the same to every young heart that will love and serve Him."

After the father's return from Adelaide the family removed to London, and Alexander applied for admission to the college at Stepney—the forerunner of Regents Park, in 1842. His father had previously taken him to the Rev. Charles Stovel, and asked whether he thought his son would make a preacher, to which query came the laconic reply, "Well, well, perhaps he may!" The committee of the college had some misgivings about receiving him on the score of his youth, for he was only sixteen. According to Dr. Angus he entered Stepney "with turned down collar and a short jacket." But he was a youth who could not be set aside. The

Rev. Samuel Green went home from the committee and said to his son, afterward the beloved Dr. S. G. Green, already a student in Stepney, "We have accepted to-day a young scholar who will cut you all out, Sam." There is a tradition, however, that he was not to be allowed to go out to preach until he was more elderly looking! He rapidly gained the affection of his fellow students, though he took no part in their frolics. From Dr. Benjamin Davies he imbibed a love of Hebrew which he retained throughout life and which went far to make him so capable an expositor of Scripture. He worked hard, won many prizes and took his B. A. degree before he was twenty. An address which in 1864 he delivered at Rawdon College on "The Student, His Work and Right Preparation for it," a noble and inspiring utterance, derives its chief value from the fact that it portrayed the speaker's own ideals, and efforts he made to reach them. Beyond the routine class work he read widely in general literature—Shakespeare and Elizabethan poets, Milton, Wordsworth and Scott. His two favorite preachers were Thomas Binney and Henry Melville, the golden-mouthed orator of the Golden Lectures. He frequently in after life spoke of Binney as "the man who taught me how to preach."

Before his college course was completed Maclaren received a call to the pastorate at Portland Chapel, Southampton. The church was then in low water. The congregation in a building which seated 800, numbered about 50, and the membership had dwindled to 20. The salary offered was £60 a year! There was nothing in the situation to tempt an ambitious youth, but this young man was not as others, and probably the difficulties attracted him. The college authorities were reluctant to let so promising a student go before he had taken his M. A. degree, but acting on his father's advice he accepted the invitation and settled in Southampton in 1846. He had uphill work, but there were certain great traditions connected with the church which inspired him. John Pulsford, that quaint, mystical soul whose "Quiet Hours" are a delight to all who love to be "alone with the Alone," was one of his

predecessors. The young minister gave to the people of his best. The empty pews began gradually to fill, the membership of the church increased and there were not a few who recognized that a prophet was among them. Young men, more than others, were attracted by his preaching that struck a new note and its impression on men was in many cases lifelong. In addition to his two sermons on the Sunday and his week-night address, he conducted a Preparation Class for Sunday school teachers, instructed some of the young men in the Greek Testament and with others read Carlyle and the poets.

The late Lord Tennyson used to say concerning his beloved wife, "The peace of God came into my life when I wedded her." Not less gratefully did Alexander Maclaren feel with regard to his wife, whose soul was set to his, "like perfect music unto noble words." Their marriage did not take place until he had been in Southampton ten years, i. e., in 1856. This "beautiful and gifted lady" was his cousin, Marion Maclaren. Her father was an Edinburgh citizen of high standing and a deacon in Dr. Lindsay Alexander's church. Only in his own words can we venture to refer to one, the charm of whose character we felt to the full and whom it was indeed a rare privilege to know.

Writing to Sir W. Robertson Nicoll in 1905 Dr. Maclaren said:

"In 1856 Marion Maclaren became my wife. God allowed us to be together till the dark December of 1884. Others could speak of her charm, her beauty, her gifts and goodness. Most of what she was to me is forever locked in my heart. But I would fain that in any notices of what I am or have been able to do it should be told that the best part of it all came and comes from her. We read and wrought together and her clear bright intellect illumined obscurities and 'rejoiced in the truth.' We worked and bore together, and her courage and deftness made toil easy and charmed away difficulties. She lived a life of nobleness, of strenuous effort, of aspiration, of sympathy, self-forgetfulness and love. She was

my guide, my inspiration, my corrector, my reward. Of all human formative influences on my character and life, hers is the strongest and best. To write of me and not to name her is to present a fragment."

The young preacher's fame naturally began to spread. Visitors to Southampton were brought under his spell. Among these was Edward Miall, the pioneer champion of the Religious Equality movement, who went to Maclaren's service one Sunday morning and was so delighted with it that he went again in the evening. At the close of the service he invited the young preacher to supper at his hotel and then accompanied him back to his lodgings. But not content with that, the two men walked backwards and forwards till near midnight. Mr. Miall spoke wherever he went of the remarkable preacher he had heard at Southampton. Another great Congregationalist was similarly impressed—the Rev. David Thomas, of Bristol—a man of kindred spirit, who after a Sunday spent in Southampton, strongly urged that a wider sphere should be found for a man with such unique gifts.

In 1858 the opportunity which his friends desired came, and Mr. Maclaren was invited to the pastorate at Union Chapel, Manchester. His removal from Southampton was a source of deep and universal regret among his friends, and in the "farewell address" presented to him a fine tribute was paid to his chivalry, courage and fidelity. "We do not forget the discouraging circumstances under which the relations began. We remember, too, how slowly the clouds cleared away: how painfully the upward path was climbed: how in the face of many temptations to despair you manfully stood to your post and resolved to hope, and we feel that it would be difficult, if not impossible, to estimate the Christian labor carried on so patiently and perseveringly."

The first minister of Union Chapel was the Rev. Francis Tucker, B. A., who left a large and flourishing congregation. But before his successor had been long in Manchester the chapel became too small, and in 1869 the present beautiful and commodious building, which has been not inaptly styled

the "Nonconformist Cathedral of Lancashire," was opened. The seats which can be let number 1,400, and when the extra seats are in use it accommodates 1,800. This new building also was soon taxed to its utmost capacity, every sitting being occupied and all available space filled. The congregations were as remarkable for their composition as for their size. They contained men of all classes and creeds, rich and prosperous merchants, men distinguished in professional life, and others working their way toward success. Young men from the offices and warehouses of the city sat side by side with artisans. Strangers were attracted in large numbers, among them clergymen and dignitaries of the Established Church, Nonconformist ministers, literary men, artists and students from the theological colleges. One Sunday in 1875 there were in the congregation a Canon of the Roman Catholic Church, a Dean or Archdeacon (I forget which), of the Church of England, several clergymen, Professor Henry Rogers, author of the "Eclipse of Faith," Professor A. S. Wilkins, of Owens College, and four or five ministers. The Wednesday evening service became, as the years went on, no less remarkable for bringing together people whose one bond of fellowship was admiration for Dr. Maclaren.

But he had other and more gratifying signs of success. In 1862 a mission was started in Gorton, which led to the establishment of a flourishing Sunday school and the formation of a vigorous church, which soon became self-supporting, and the parent of another church in the neighborhood. In 1870 a second mission was started in Wilmott Street, Hulme, one of the poorest parts of the city, and there, as the Rev. J. E. Roberts testifies, "a splendid work has been carried on among the needy folk for nearly forty years." A third mission was begun in Rusholme, and this has been selected as the site of "the Maclaren Jubilee Institute," and a fourth was opened in Canning St., Hulme, in 1903. Of this aggressive and beneficent work, Dr. Maclaren was the inspiration. An idea was at one time current in certain quarters that he stood aloof from such work. No idea could be more false. His

interest in it was deep and vital, and any one who accompanied him to meetings in connection with these various missions, as it was occasionally my privilege to do, and saw him in contact with the poorest of the poor, would have no misgivings on that point.

For many years Dr. Maclaren was one of "the three mighties" of the Lancashire and Cheshire Association of Baptist Churches, the others being Hugh Stowell Brown, of Liverpool, and Charles Williams, of Accrington. No one was so frequently elected to preach the association sermon, to write the circular letter or to take a prominent part in the meetings as Dr. Maclaren. Ministerial recognition services were considered sadly incomplete if he could not be present, and the joy at the opening or reopening of a chapel was sensibly diminished, when he could not preach one of the sermons. He was in himself a committee of reference or board of arbitration. His counsel was continually sought and wisely and generously given. To ministers he was a true and faithful friend and did many an act of kindness unknown to all but its recipient.

In 1878, on the completion of twenty years' work in Manchester, he was presented by his congregation with an illuminated address, expressive of the high appreciation in which he was held, a check for two thousand guineas, a gold watch, a clock, and a typewriter. With the typewriter he was as pleased as a child with its toy, for he was never fond of writing, and, as he once playfully remarked, "never had much of a fist."

The denomination recognized his exceptional claims by making him president of the Baptist Union in 1875, when he was only forty-nine. Previously the chair had been filled only by more venerable fathers. How he regarded the honor was evidenced by the words of "hearty thanks" with which his address opened:

"Our simple congregational polity has few distinctions, no privileges, no prizes, as we are often reminded by critics who think that they have hit a blot. But I, for one, know of no

position, whatever be its adventitious accompaniments, which I should value so much as to be chosen by 'mine own people' —a free Christian democracy, among whom my work is done and my life lived, to the highest place they can give. Its very bareness of authority and emolument makes it the more grateful. A laurel crown is worth more than a gold coronal when it means brotherly confidence and kindly judgment of one's poor work. And I thank you, that you should put me, though unworthy, here to-day."

His two addresses from the chair are still vividly remembered. That in the spring was entitled, "The Gospel for the Day," the autumnal address at Plymouth was, "The Outward Business of the House of God," and he dealt largely with ministerial stipends, many of which were, and alas! still are, disgracefully low. Mr. Spurgeon was delighted with the address, and its influence on the growth of the Annuity Fund and of "the society with the long name," as he wittily called "The Baptist Pastors' Income Augmentation Society," was soon evident. No one who heard it will ever forget his sly reference to the Baptist Union work—its endless powers of talk—and his plea that something should be done to make it more of a power. "Hitherto," he said, "it has done little. We might address it with Wordsworth's question to the cuckoo—

> " 'Shall I call thee bird,
> Or but a wandering voice?' "

A second time Dr. Maclaren was called to the presidency of the Union, at the opening of the new century, in 1901, when there were united meetings of the Baptist and Congregational Unions in the spring. The circumstances were unique. Dr. Parker, for so many years Dr. Maclaren's neighbor in Manchester, was chairman of the Congregational Union, and additional interest was lent to the gatherings by the presence of his old schoolfellow, Dr. Rainy, the leader of the United Free Church of Scotland. To see those three men, who stood head and shoulders above all others in the pulpit, together, was a sight never to be forgotten. Dr. Maclaren's

theme was entitled, "An Old Preacher on Preaching." At the autumn assembly of the Baptist Union in Edinburgh he delivered his remarkable address on "Evangelical Mysticism," which called forth emphatic eulogies, not only from "his own people" and their Presbyterian cousins, but from high Anglicans and Sacramentarians like Lord Halifax, the president of the English Church Union in one direction and from the Society of Friends on the other. To another supreme position Dr. Maclaren was called in 1905, the presidency of the Baptist World Congress, and his address on "In the Name of Christianity and by the Power of the Spirit," was as sublime as it was simple. His presidency gave a completeness to the Congress it would otherwise have lacked.

Academic distinctions also fell to his lot. He was the first English Nonconformist or non-Presbyterian minister to receive the degree of D. D. from Edinburgh University, and there is a story that in returning home he left the gown in which he had been capped in the railway carriage! Glasgow conferred on him the same honor. When the University of Manchester was founded, he was one of those selected for the honorary degree of Litt. D., and elected to the Court of Governors. In 1896, to celebrate his ministerial jubilee, a large sum of money was subscribed by the citizens of Manchester, who commissioned Sir George Reid to paint his portrait for their art gallery, while a replica by the same distinguished artist was handed over to the trustees of Union Chapel. No more lifelike portrait of the great preacher exists. It has caught the erect figure, the keen eagle glance of the eye, the striking face luminous with high thoughts and noble passion. It was at this presentation that the then Bishop of Manchester, Dr. Moorhouse, said: "Thirty years ago I was studying with great profit the published sermons of the man whom we are honoring to-day. In an age which has been charmed and inspired by the sermons of Newman and Robertson, of Brighton, there were no published discourses which for profundity of thought, logical arrangement, eloquence of appeal,

and power over the human heart exceeded in merit those of Dr. Maclaren."

It was in this year also that the complimentary breakfast, to which we have referred, was given to Dr. Maclaren by his ministerial brethren. It was a memorable gathering, attended by prominent representatives of all the Free churches. Dr. Maclaren's reply to the address was, as Dr. Parker described it, "overwhelmingly pathetic." The incisive force with which the following words were spoken, the solemn impression they made on that large assembly, will never be forgotten:

"Your praise wakens conscience. Things look so different seen from the inside from what they do from the outside, and there rise up so many spectres of mingled motives and perfunctory work and opportunities let slip that it is hard to believe that any body can look at the work which I know to be so poor and find such words as my friends have used this morning by which to characterize it. ....I remember Thomas à Kempis' great words, 'Thou art none the holier because thou art praised and none the worse because thou art censured. What thou art, that thou art and it avails thee naught to be called any better than thou art in the sight of God.' So I only say, while thanking you all for your love and appreciation,

"'Nothing in my hand I bring,
Simply to Thy cross I cling.'"

There was a quiet humor in the Doctor's words to young ministers:

"I thank God that I was stuck down in a quiet little, obscure place to begin my ministry. For it is what spoils half of you young fellows: you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting and to that anniversary and the other breakfast celebration instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity."

Attempts were at various times made to draw Dr. Maclaren

away from Manchester, but notwithstanding his occasional grumbles at its climate (and it was no uncommon thing for him to indulge in them in his times of depression), he elected to remain in "dear grimy old Lancashire—the noblest field of work in England." Once he was invited to "preach with a view" in a certain university city and a few days after the invitation reached him he said to me, "That matter was soon settled. I told them that for a man to move there must be two forces at work—one driving him away from the place he is in, the other drawing him to the place to which he is invited, and that in my case I felt neither the one nor the other." The only time he was seriously "shaken in his mind" was several years after the death of Mrs. Maclaren, the sense of loneliness and depression had grown upon him. An effort was made—mainly at the instance of the Rev. Charles Williams, to secure him for the chair of Hebrew at Regents Park College, and to link with the duties of the chair one sermon a Sunday at Bloomsbury Chapel. The Hebrew professorship would have afforded him congenial work, and he was not insensible to the opportunity of influencing our coming ministry. But he decided to remain in Manchester.

His health was never very robust. His highly strung, delicate nervous constitution exposed him to suffering from which ordinary men are free. He was a martyr to neuralgia. An internal trouble at one time made it necessary for him to lie for hours together on his couch, and in this attitude many of his finest sermons were made. Occasionally when preaching he had to grasp the sides of the pulpit to steady himself, so intense was his pain. How he was able to continue his work so long in his then state of health was a marvel to all who knew him. He thought of a colleague long before he secured one.

"I am going on here preaching once a Sunday," he wrote to a friend, in 1882, "and filling in with occasional supplies, which is most unsatisfactory. It cannot go on. The worry of it, and the poor results of all the worry will force me to cut it soon. If I cannot find a colleague or curate, I see

nothing for it but to resign—and indeed if I could see any congenial work in London, I think I should do so now, for, apart from all other considerations, I feel as if I could not stand this climate much longer, and should like to be in the sunshine at the end. Altogether I am at my wits' end, and cannot see my way. The feelings of unsettlement is miserable and hindering. But I suppose I must just wait till the cloud moves. I can, for the most part, but sometimse I get impatient."

It was a happy event that he at length found a capable and congenial colleague in the Rev. J. T. Raws, who remained with him for seven years (1883-1890), and then Mr. Raws was succeeded by the Rev. J. E. Roberts, M. A., B. D., first as assistant minister and subsequently as co-pastor and successor. Mr. Roberts is too strong a man to be an imitator of his revered predecessor. He works manfully on his own lines and has worthily maintained the traditions of the influential pulpit he was called to occupy.

In 1888 Dr. Maclaren paid a prolonged visit to Australia, preaching continuously in Sydney, Victoria and South Australia. Wherever he went he had an almost royal progress and did much to secure for the Victoria Baptist churches in their jubilee year their magnificent Church Extension Fund of £50,000. Efforts were made to retain the distinguished guest for further service in the colonies and suggestions were made that he should act as the Baptist Archbishop of Australia, but his heart yearned for home. Incidentally, Dr. Maclaren's health was greatly invigorated by his Australian tour, and it was commonly said that it had renewed his youth and added twenty years to his life. It certainly did much for him, though it did not restore his old strength. Several years afterward he wrote, "I have been fairly well since my Eastern trip, but I am very weary and do not know exactly whether to resign in June, when I shall have done my fifty years, or whether to hold on a little longer." Whatever he thought of the matter, his friends would not hear of his resignation. He continued for seven years longer until in 1903 he became

pastor emeritus, and held that position until his death on May 5, 1910.

What were the characteristics of the preaching which drew such large and intelligent audiences and exercised over them so potent a spell? Dr. Maclaren had the advantage of a fine and inspiring personality. Who could look at that erect figure, that mobile face, piercing eyes, a glance of which often spoke volumes, or listen to that clear and telling utterance which rang out in bell-like clearness and gave to every word and every syllable its proper value, and remain unmoved? The power of speech, of hand and eye combined to give the preacher an unique force. Slim and wiry, he had not the portly figure of Robert Hall or Thomas Chalmers, but he was no less equal in his bearing. He was ἄναξ ἀνδρῶν, a King of Men. In whatever company he was present his supremacy was instinctively felt. He was what Dr. John Brown called a *solar* man, a sun with its attendant planets. With what illuminating and arresting force he read the Scriptures, investing the familiar words with new charm and glory! "I never heard anything like it," one after another of his hearers said. His intellect was keen and penetrating, his thought sharp and incisive. He saw into the heart of things, as with the intuition of the seer. His fine imagination irradiated his subtle logic and embellished his severest statements of truth. His speech, even when impromptu, was graceful and effective. He naturally expressed himself in metaphor. Long before Henry Drummond wrote his *Natural Law in the Spiritual World,* Dr. Maclaren made large use of the analogies which exist between the material and spiritual realms, seeing in the phenomena and processes of the one instructive resemblances of the other. No sermons in the English language abound in such choice and magical similes—phrases that captivate the memory and haunt it as with strains of celestial music.

Dr. Maclaren's doctrinal standpoint was thoroughly evangelical. During his first pastorate he had doubtless to work his way toward a creed and was far from orthodox.

Late in life his friend Charles Williams told him that his sermons were in those days a mixture of the Ten Commandments, the Beatitudes, and Thomas Carlyle. The veteran preacher laughed and after a little fencing admitted that there was some truth in the charge. He acknowledged the immense influence which Carlyle wielded on his early preaching. "He was the one strong man of his day, and his denunciation of shams and follies made him my hero for a long while."

But as the years went on he became more and more orthodox and laid increasing emphasis on the central truths, the deity and atonement of Christ, the value of His resurrection, the personality and power of the Holy Spirit, repentance and faith, the obligation to holiness and the moral dynamic of the cross. Those were among the certainties—"triumphant certainties"—which he continually preached. On other matters he was less dogmatic and even reticent. Many years ago I told him of a sermon of Dr. William Pulsford's I had heard on future punishment. The preacher dwelt strongly on the antinomies of Scripture, exhibiting first the passages which apparently point toward universal restoration and afterwards those which indicate an eternity of punishment. On my expressing dissatisfaction with Pulsford's treatment of the theme, he looked very grave and said, "What else could he do?" At times I used to think he inclined toward the conditional immortality theory, as did Dr. R. W. Dale, and there are several passages in his sermons which point in that direction. But I am not sure that he would have acquiesced in the inference which might be drawn from them. With regard to the higher criticism his position has been accurately expressed by Principal Blomfield, whom he invited in 1882 to act as his assistant.

"When I was at his home, I was beginning to struggle with the critical questions of the Old Testament. I must confess that I got little help. He was master of all the positions of the critics. But the whole bent of his mind was conservative. 'The Bible has been criticised enough, it wants appreciation.' Then, too, he felt that the work he had to do

lay in a region beyond that which the critics knew. And he was intensely insistent that the pulpit was the place for the proclamation of certainties and not for argument, discussion or apology."

He was once told that his preaching failed because it had no word to the honest doubter, and replied, "No, the gospel is for men that believe." His whole position in these respects is stated with a wealth and precision of language and charm of illustration in his first presidential address to the Baptist Union on "The Gospel for the Day"—in the judgment of the present writer one of the finest of all his utterances, and of enduring value.

Dr. Maclaren was a convinced Baptist, but not a strong denominationalist. His church was of the open-membership type. He once said to me, "I don't often preach on the subject [baptism]. I don't care to, but [with a twinkle in his eye] when I do it, I slay the Philistines hip and thigh." He often declared that if he were not a Baptist he would belong to the Society of Friends. He had indeed many affinities with them, and in a speech delivered at a conference of Friends in Manchester in 1894 he claimed to have long been a sympathetic student of early Quaker literature. "I sometimes think that I know more about George Fox, Barclay, Penn and Pennington than some members of the Society do." He spoke gratefully of what we owe to the Society of Friends. "In 200 years it has been an object lesson in the might of gentleness, the eloquence of silence, the dignity of calmness, and the heroism and overcoming energy of patient suffering. It has brought 'the still strong man in a blatant land,' that the poet longed for, it has been the little leaven that leaveneth the whole lump.....Your emphatic recognition of the inner light and guiding spirit has made you the apostles of that wholesome mysticism which is inherent in Christianity."

But few words can be said as to Dr. Maclaren's methods of preparation for the pulpit, whether general or specific. He was a great and incessant reader, and his mind invariably re-

acted on what he read. He delighted in history and in books of travel. He was an eager student of the poetry of the great Elizabethans and the great moderns. He was saturated with Tennyson and Browning, the latter gaining a stronger and stronger hold on him toward the end of his life. His first hour after breakfast was sacred to devotional reading, meditation and prayer. He read regularly and carefully every day in the Hebrew Bible and Greek Testament, and knew great portions of them by heart. His well stored and highly disciplined mind was a treasury of homiletic thought and illustration.

He had a great contempt for men who mechanically "get up" their sermons, and for those who—as he said—put all their goods into their front window. He aimed at simplicity and directness of speech. He once asked me if I knew a certain somewhat dull and prosaic member of his congregation. "Well, now," he went on, "often when I am preparing my sermons, I keep that man before me and say, 'What I have to do is to get this thought behind that fellow's skull.'" And he spared no pains to do it.

Dr. Maclaren's sermons have, we believe, had a wider circulation than those of any other preacher, with the one exception of Mr. Spurgeon's. And yet he scarcely wrote and would never have published them, had they not been in a sense wrung out of him. That which was afterwards known as the first series of "Sermons Preached in Manchester" was originally printed for private circulation. The preface, disclaiming all pretensions to accuracy either of matter or of manner is thoroughly characteristic. The sermons are "offered to the church and congregation of Union Chapel as a memorial of a year which to the preacher has been made bright by their affections. It was their kindly overestimate of them when preached which led to their being somewhat reluctantly issued from the press. The same kindness will be needed even more in *reading*, and to it this little book is confidently entrusted. Perhaps God will make His strength known through its weakness." The second volume was, like the first, issued in weekly

parts, but afterwards they appeared only in volume form, except that later they were reported for the *Baptist Times and Freeman.* They form a library in themselves, even if we omit what Dr. Jowett calls "the mighty volume on the Colossians" in the Expositor's Bible, and the three volumes on the Psalms. In the thirty or forty "Expositions of Holy Scripture" the whole of his work, much previously unpublished, has been collected, and forms his most precious legacy to the Church. We owe this monumental work to the initiation, the tact and persistency of Sir W. Robertson Nicoll. "I cannot say," he tells us, "that he received the suggestion too graciously." Perhaps a stronger expression might have been used. But there can be no doubt that the preparation of the volumes for the press gave the Doctor real delight, and we shall all endorse Sir William's estimate of the value of these "Expositions": "The generations to come will care little for our sermons to the times, but they will listen to the sweet, clear voice of the man who preached to the end of Gilead—and Beulah—and the Gates of Day." Dr. Dale declared that Dr. Maclaren *saw* what he said. And the *Times,* the chief English newspaper, in its obituary notice declared him to have been the greatest preacher in any of the Free Churches, and worthy to be ranked with Newman and Liddon. "If," as Schleiermacher said, "good preaching ought to combine perfect moral humility with energetic independence of thought, a profound sense of sin with respect for criticism and a passion for truth, Alexander Maclaren will take his place among the comparatively small company of the great preachers of the world."

Concerning the private life of Dr. Maclaren this only need be said, that to those who were admitted to the charmed circle of his home it seemed ideal and perfect. As a friend he was staunch and steadfast. To people who did not know him he often appeared brusque and unapproachable and he met with scant courtesy those who without reason forced themselves on his attention, or attempted to flatter him with empty compliments. He had a fierce hatred of shams, and scorned

the men who claimed to be what they were not. When his indignation was aroused a glance of his eye was scorching. But no man had a warmer or more tender heart, and to spend an hour with him in his study or to have the privilege of walking with him was a supreme treat. His cheery smile, his sparkling humor, his clever repartee, his charming power of reminiscence made his conversation as memorable as his public speech. Robert Browning once spoke of Alfred Tennyson as "In Poetry illustrious and consummate: in Friendship noble and sincere." For the word Poetry—as I have remarked elsewhere—substitute Preaching and you have an accurate delineation of Alexander Maclaren.

FATHER MILLER AND HIS MIDNIGHT CRY.

BY MRS. JANE MARSH PARKER, ESCONDIDO, CALIFORNIA.

I.

October twenty-fourth, A. D. 1844 is a memorable date in the history of religious fanaticism in the United States—a culminating point. That was the day when, according to the predictions of one William Miller—last of the eminent prophets of Millennarianism—the world and all that was therein would be burned up, root and branch.

"Day of wrath! oh, day of mourning!
Heaven and earth in ashes burning!"

For twelve years he had been sounding his "midnight cry" —"Behold He cometh!" His lectures upon tbe prophecies had been given in all of the large Eastern cities, and that in response to urgent invitation from leading orthodox churches, and invariably to crowded audiences and with accession of converts. His followers exceeded fifty thousand in 1844; the majority church-members of high standing. Like their zealous leader the most of his disciples gave themselves and all that they possessed to plucking brands from the burning. There was no uncertain note in Father Miller's "midnight cry," grounded as it was upon scriptural interpretation as approved by eminent authorities of orthodoxy; it was the legitimate, the inevitable outcome of the school of the letter, of the literal interpretation of an infallible Bible applied to the durations of the periods of the prophet Daniel—to the times and dividing of times—the twenty-three hundred days, etc., by a devout seeker after divine truth, resolved upon knowing if possible just when the end of all things would be. Refuting the accuracy of Father Miller's mathematical calculations was out of the question. So plain did he make upon tables (his astounding charts) his interpretations of prophetic-

al mysteries; his simple sums in addition and subtraction bringing but one answer—A. D. 1843.

When 1843 went by, he was not long in discovering wherein lay his chronological mistake; he had reckoned from Roman time; Jewish time gave 1844—"a merciful extension"—deeper research giving the month and the day as well. Upon the tenth day of the seventh month, the day of the feast of the atonement ("year of Jubilee"); "and presumably at the hour of even" the awful consummation would take place.

Only a few months more for adding to the few that would be saved.

Up and down the land went the Millerite preachers that summer of 1844, scattering their alarm tracts, and exhorting sinners to repent; the astounding chart of Father Miller, a conspicuous feature of their outfit. There was no hamlet too remote for the shouters of the glad tidings; to have found man, woman or child who had not heard that the world was coming to an end, and that very year, would have been well nigh impossible. Ample demonstration of the faith of the believers was everywhere to be seen; many of their fields were uncultivated; their crops unharvested; and not a few were known to have given away stores of valuable merchandise; a hatter in Rochester, N. Y., freely distributing his entire stock. Why send children to school? Why worry about debts overdue? Why lay in store of fuel; why economize? Why provide for existence on earth beyond October twenty-fourth?

One man there was, who when dared by his scoffer of a son to sign a deed conveying to him a fine farm upon January, *1845,* did so at once; another confessed a crime of which he had never been suspected.

The open believers were easily identified; but not those of that greater multitude whose hidden fears were veritable convictions, so contagious and wide-spread was the awful expectancy that the exceptionally hilarious presidential campaign of that summer did something to mitigate with its parades, coons, log-cabins and Whig-pole raisings.

September saw the believers gathering at the head-centers

of the movement; in Boston, Philadelphia, Rochester, and many of the lesser towns of the New England and Middle States almost continuous meetings were held in large public halls. Father Miller's big tent, with its band of preachers was in great demand, hastening from place to place. Because of the lawless pranks of the scoffers at these meetings the police was often a necessity; the "conversion" of scoffers by no means infrequent, and always attended with outbursts of intense emotionalism expressed in a crude hymnody,—hymns that the intelligent leaders of the movement tried in vain to suppress.

"You will see your Lord a-coming
On the resurrection morning
To the old church-yard.
While the band of music, (repeat)
Will be sounding through the air,"

was a favorite of the movement; a distinguished doctor of divinity confessing in a description he wrote of a meeting he attended, that "the barbaric ecstacy" with which that hymn was sung by the multitude, to the tune of "The Old Granite State," had nearly taken him off his feet. The *Dies Irae* uplifted by a host to whom its every word was a personal appeal for mercy, was impressively different from its rendering by the trained choristers to-day.

Considering the enormous output of publications that fell from the presses of the fanaticism that summer, and were freely distributed, it passes understanding that almost nothing of it all can be found to-day. Descendants of those who gave lavishly of their substance lest a doomed world should not have a sufficiency of Midnight Cries in various forms—those who as little children suffered martyrdom from isolation and ridicule as truly as did the little Christians of the early church from beasts of the arena, as adults must have enjoyed supremely destroying utterly anything and everything recalling their old terrible dread of the day that should burn as an oven with stubble like unto themselves. Even under the the heads of Millennarianism little is found in our reference

libraries throwing light upon Millerism at its culmination in 1844,—the light that synchronous records alone can furnish.

For anything akin to fair understanding of what has been called "the great religious cyclone of the century" acquaintance with its earliest publications; its tracts, hymns, the sermons of William Miller, etc., are indispensable. None too soon has President Strong, of the Rochester Theological Seminary, undertaken a collection of the bibliography of the fanaticism; the fact that Father Miller was a good Baptist, as were the majority of his converts, making it eminently fitting that such a collection should have place in Rockefeller Hall (Rochester, N. Y.). The identical chart used by Father Miller at his lectures has been contributed—its mathematical reckonings of the prophetic periods; its grotesque portraitures of apocalyptic mysteries, etc., something unique for the divinity student of to-day.

The true and close relation between the fanaticism and orthodoxy in the first year of the movement, when its marvelous momentum was gained, is too frequently overlooked by those who seek to know its origin and evolutions. John Fiske's happy phrase, "fungus growth of crankery," was not called out by Millerism; nor may it be applied to a movement that was rooted in venerated dogma, and whose ultimate mission it has been to demonstrate the error of that system of biblical interpretation of which it was the fruit.

William Miller, of Low Hampton, Washington county, New York, was a typical lay-Bible student of seventy years ago, the superior of many; a well-to-do farmer, a genial public-spirited "all-round-sort-of-man"; prosperous; the local poet; and popular speech-maker of a wide section; Captain in the War of 1812; Constable, Sheriff, Justice of the Peace; good husband and citizen; and until his conversion (presumably in a Baptist revival) an exceptionally wide reader for those days—familiar with the writings of Voltaire, Hume, and Thomas Paine, whose views he advocated to the great distress of his pious family. To atone for having browsed in infidel pastures, he prayerfully resolved, upon his conversion, to de-

vote the whole of his spare time to the study of his Bible. He soon focalized upon discovering when the end of the world would be, believing that the question of Daniel had not been asked for nought—"How long shall it be to the end of these wonders?"

Surely Daniel had not been inspired to ask what could not be answered through prayerful study of the periods foretelling just when "these wonders" would end. Relying solely upon divine aid he consecrated himself to his task; he would not use a commentary even; the Holy Spirit alone should lead him into all the truth. To him, his Bible was infallible, its every word and every marginal note; its chronology, translation, punctuation, division into chapter and verse as well; and scarcely less so his Josephus and Rollin. Questioning the reliability of Daniel as a historian he would have looked upon as rank atheism. The higher criticism of this our day was then in embryo. If the chronology of the past, as given in his Bible was infallible then reckonings for the future based upon that chronology would be equally so; his whole equipment for research—that of undiluted literalism.

For some fourteen years he searched the Scriptures with unremitting diligence; never diverted from his one subject. Naturally, he soon knew his Bible by heart. Not until about 1831 did he reach perfect certitude and final conviction that A. D. 1843,[1] was plainly foretold as the year when the world would come to an end. And then was his soul heavy unto death, because no way of escape could he see from going forth without delay to proclaim the speedy coming, and what were twelve years at the longest for saving a remnant of the children of men? And who so unfitted as he for consecration to the tremendous work? After bitter struggle he rose up and entered upon his mission by preparing a scheme of lectures, the first of which he delivered to his towns-folk, his circuit speedily enlarging; crowds pressing to hear him; a general approval of his gospel the common result, calls for his lectures

[1] A. D. 1844, Jewish time.

increasing; first from small towns; then the large cities, he doing his best to fill the urgent demands upon him. Notable revivals followed his lectures, with marked increase of Bible study; the Bible Society reporting large sales wherever Father Miller lectured; the only compensation he asked or would accept was his traveling expenses; nor did he complain when those were not defrayed. When his fixing the very year of the end was denounced as contrary to the plain declaration that in an hour unlooked for the Son of man would come,—"of that day and hour knoweth no man but my Father only"—he had ready answers, recapitulating in the words of the Gospels the signs that were to precede the coming of the Son of Man—all of which he confidently affirmed had been fulfilled—his chart giving the date of the fulfillment of each, notably that of the signs in the sun and in the moon, and the falling of the stars from heaven....."When ye shall see all these things come to pass *know* that it is nigh, even at the door." The generation that should see the last of those things come to pass was to see the coming of the Son of Man. The last of the signs predicted had been given; even in their day in the falling of the stars from heaven.[2] The darkening of the sun when birds and poultry had gone to roost at mid-day they had seen with their own eyes (referring to a recent total eclipse). How could they help *knowing* that the time of the end was near, having seen "these things" come to pass? That the very year of the consummation had been given in the periods of the prophet Daniel his charts made clear as noonday—A. D. 1843 (revised A. D. 1844).

The published *Lectures of William Miller* in book form had a large sale; one volume included his *Dream of The Last Day,* about the only thing in the way of fiction that his followers permitted themselves to read; but then it was anything but fiction for them. For the children of the fanaticism it partly filled the void evolved from stern denial of story-books; that terrible dream, with a leaflet catechism upon the book of Daniel comprising the juvenile literature of the movement.

[2]The memorable meteoric shower of 1833.

The break between Father Miller and orthodoxy did not come until some two years before the culmination of the fanaticism in the tenth day movement. Comet of a prophet that he was, until then it was generally admitted that he was within the orthodox system, great as were occasional difficulties in predicating his track. The open rupture came about 1841 or 1842, when he called upon his followers to "come out of Babylon," to sever their relations with churches that were not sounding the Midnight Cry. A reactionary tide of opposition set in at once;—Father Miller's interpretations of the prophecies of the second coming were shown to disagree entirely with the pre-Millennarian doctrine of a reign of a thousand years of righteousness on earth antedating the destruction of the planet. Pre-Millennarianism, according to Father Miller, was a device of Satan to lure sinners to destruction. His followers soon severed their relations with the churches to which they had belonged, glorying in the cross of censure and derision laid upon them by former brethren.

With the coming in of 1843 Millerism was emphatically in the air throughout the Atlantic states and in those of the Middle West, as a review of the files of standard newspapers of those years will show; the topic was at the front; *"Signs and Wonders"* and like headlines were conspicuous in several leading journals, a special column for that considerable contingent of patrons reading its newspaper, Bible in hand, alert for first reports from the battle of Armageddon; of the rising up at last of the King of the South against the King of the North; the exact whereabouts of the he-goat stamping the residue under its feet, etc.

Something of an idea of what those "last-day" meetings were like, the awful expectancy attending that final sunsetting, has been handed down in private letters, journals and traditional reminiscences. In one letter we read how the writer withdrew with her husband to a secluded corner of the crowded hall at midnight, an impressive hush prevailing, and holding her open watch in her hand, listened until daybreak for the first blast from Gabriel's trumpet.

And the walls of Nineveh fell not.

* * *

And here let it be noted that as yet nothing has been found in the synchronous authoritative records of the fanaticism going to prove what is universally accepted as fact, that ascension robes were a part of the believer's outfit. Surely they would have been in evidence upon the tenth day if ever; but not a glimpse of one is given. We do find, however, abundant evidence that the ascension-robe was the creation of the scoffer's brain; and that Father Miller's offer of a reward for an ascension robe or a clue to one belonging to a sane believer never brought one to light. Nor is it true that when the tenth day went by, and then the seventh month and then the year, that all but a mere handful of Father Miller's disciples forsook him and fled. The tenacity with which the great majority "hung on" while "the vision tarried," and continued to hang on for years, their successors in faith "hanging on" still, is a significant feature of the movement.

Under the smitten gourd of prophecy his disappointed followers gathered around him, Bibles in hand, to learn of him just how long the tarrying time would be; the probable duration of which had been wholly overlooked in his previous mathematical calculations. Again the key of the letter was depended upon.....After the midnight cry of "go ye out to meet him," there had been a delay in the appearance of the bridegroom, a delay long enough for the trimming, but not for the refilling of lamps. There had not been time enough to go out and buy oil for empty lamps. *There* was the clue. "Watch therefore." Could they not watch for him one hour?

II.

With the passing of the tenth day, it was impressed upon Father Miller that "while time continues" it was best his disciples should have a fitting name; that of Millerite had always been offensive to him, and to all of his followers. He called a meeting at Albany, April 25, 1845, for fixing upon a name,

at which he presented that of Adventist, urging its adoption; it was unanimously accepted, and is still retained by that large and increasing sect, whose divers divisions are unified in their veneration of a common founder, in their one faith in the literal, speedy second coming. "Father Miller's calculations as to the exact time of the end were correct in the main," they agree to-day in saying; "fuller revelation has confirmed, not refuted, his doctrine."

With the sudden subsidence of the intense emotionalism characterizing the fanaticism at its height, spiritual fermentations followed inevitably and then disintegration in the main body began, with gradual but unmistakable waning of that blind allegiance to Father Miller, that seriously handicapped the many new prophets rising up, each with a fuller interpretation, throwing light upon "the tarrying time."

Father Miller's sturdy opposition to any new light that he held to be false doctrine, was the cause of several early secessions from the main body; first of these was that of the petty but audacious faction that before the winter of 1844-1845 was over was holding meetings separate from "the regulars," the "Shut-doorers;" a short-lived outcome of extreme literalism that may not be overlooked in a study of the fanaticism. "The Shut-doorers" had found in their interpretation of Scripture warrant for fully believing that upon the tenth day of the seventh month the door of mercy had been shut inexorably, against all but those who with lamps trimmed and burning had been looking for his coming and were ready to meet him on that day. Then the door had been shut.

After "the Shut-doorers" came the Feet-washers, with their gospel grounded upon the plain commandment, "If I have washed your feet, ye also ought to wash each others' feet..... do as I have done unto you;" another secession, the zeal of the heroic restorationists unequal, however, to reverent observance of the oriental rite in sparsely-heated assembly rooms that cold winter, the exactions of "the heady and high-minded" in the matter of individual basins and towels fruitful of discord. That larger secession of several years after that made

the keeping of the Jewish Sabbath obligatory upon all good Adventists was laid upon more enduring foundations, as is seen in the increasing numbers of the Seventh Day Adventists of to-day.

Anything in the way of justifiable diversion from the prolonged strain of the tarrying time (how long those wise virgins must have been in trimming their well-filled lamps), was welcome indeed to the watchers of heavens giving no sign of parting as a scroll.

Such diversion came after four or five years of disappointed expectancy in a special revelation. Mrs. Clorinda S. Minor, of the Church of Philadelphia, the Lady Paula of the fanaticism, claimed to have received divine orders that she must go up to Jerusalem without delay and found there a School of Agriculture, nigh unto Zion, a Mission school for the native Jews, whose deplorable ignorance of farming and vegetable gardening was a reproach unto the believers in the speedy second coming; for was not the Messiah to descend upon Jerusalem? Her portrayal of the condition it was in enlisted the interest of the thrifty farmers and good housewives at once. The land of promise must be made ready for His coming. Her appeals for financial aid, her long effusive letters to the churches scattered abroad, became a marked feature of the Sunday services of the Adventists generally; her pictures of the desolation at that day were vividly drawn, the desolation that the proposed school of agriculture would soon make to blossom as the rose. When funds enough had been raised to pay her frugal traveling expenses to Palestine she set forth in blissful ignorance of the lions in her way; her encounters with those lions, as described in her letters to the Saints at home, delightfully entertaining for the little Adventists, especially; a veritable carpet of dreams, transporting them from the Jerusalem of the apocalyptic visions—of which they were full weary—to an actuality, "a really is."

Fever stricken, barely surviving the awful discomforts of her journey, she reached Jerusalem at last; her estatic confidence in the success of her mission increasing with the mas-

tery of the lions in the way. "An Israelite indeed," she wrote, had welcomed her upon her arrival as the long-expected deliverer of his people, one Meshullam, a Jew, of whom her letters were overladen, all in praise of his piety, business tact, indispensableness, etc. Financial Manager of the Colony she made him at once, and published a leaflet—straightway—*Meshullam*. The wide circulation of its rosy account of the colony accomplishing great things. Fine crops of corn and beans, potatoes and radishes were in sight, and no end of half-naked, starving Jews and Arabs, future pupils and benificiaries, when the tide of prosperity had sudden check—Meshullam was a grievous disappointment, a tricky knave,—in short, he had turned Mrs. Minor and her colonists out of doors; devoured their substance,—defeating her in the courts, etc. Through some five years of like experience she held on, never losing heart nor faith seemingly, even when her support was almost entirely cut off because of dwindling confidence in her mission, at the source of supplies.....Almost alone and among strangers, impoverished, she died. Upon the headstone at her lonely grave on the plains of Sharon was inscribed: "Mrs. C. S. Minor; from Philadelphia, U. S. A. Industrial Missionary to the Jews. Died November 6, 1855, aged forty-six years. 'She hath done what she could.' "[3]

III.

The end of this world came to William Miller November 30, 1849. He died at Low Hampton, Washington county, New York, aged sixty-eight years. Upon his monument in the graveyard at Low Hampton was inscribed these words from the prophet Daniel:

"But go thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

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[3]The Mennonites have recently sent missionaries to Palestine to open a mission there, believing Christ is soon to come again to Mount Zion.

Long is the vista reaching back from those graves to the day of the first mis-interpretation of the promise, "Behold I come quickly." May we not reasonably believe that the fanaticism called Millerism is the last of the great convulsions of Christianity born of Millennarianism? that "ancient hope of the Church," bursting out with more or less intensity from century to century, sometimes the tenet of a petty sect, sometimes the inspiration of a far-reaching movement? Millennarianism, according to eminent authorities. was the inevitable outcome of the unsophisticated stratum of primitive Christianity, and can exist only with unsophisticated faith; all of which was exemplified in the personal experiences of its eminent prophet, William Miller. The two wings of Millennarianism, the pre-millennial, and that of which he was a leader and able expounder, are as far apart to-day as ever, both destined, can we doubt, to wane and disappear in the fuller light of the fuller revelation?

JESUS AS A TEACHER.

BY PROFESSOR CHARLES B. WILLIAMS, PH.D., WACO, TEXAS.

In this article we are not dealing with the pedagogical methods in the four Gospels. Jesus used pedagogical methods worthy of study and emulation by modern pedagogues. But it is not the method of His teaching but the fact that He was a teacher—a universal ethical, religious teacher—which engages our attention now, and on which we hope to throw some light from the New Testament itself.

THE TERM TEACHER AS APPLIED TO JESUS.

In the Synoptic Gospels the title Teacher is applied to Jesus thirty-nine times, twelve each in Mark and Matthew, fifteen in Luke. In the Fourth Gospel it is used six times to designate Jesus. That is, forty-five times in the four Gospels Jesus is called the Teacher.[1]

In studying the above passages more closely we observe that they can be divided into three classes: First, those in which Jesus is called the Teacher by Himself: Mt. 10:24, 25; 23:8; Lk. 6:40; Jno. 13:14—six in all. Secondly, those in which He is called the Teacher by those friendly to Him, including the Twelve and His other followers or sympathizers. There are twenty-three instances where those friendly to Him call Him the Teacher, ten of which are cases in which the Twelve call Him the Teacher.[2] I have included in this class the case of the Scribe in Mt. 8:19f. whom Jesus told it was necessary to count the cost of discipleship before entering upon such a career of suffering and self-sacrifice. I have counted in

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[1]This count is based on the WH text as seen in Moulton & Geden, Concordance to the Greek Testament.

[2]Mt. 26:18; Mk. 4:38; 9:38; 10:35; 13:1; 14:14; Lk. 21:7; 22:11; Jno. 1:39; 13:13.

this class Mt. 19:26 (parallels, Mk. 10:17, 20 and Lk. 18:18) the case of the rich young man who asked Jesus what he should do to inherit eternal life. He was not hostile to Jesus, even if he did not accept His terms of discipleship. He called Jesus Teacher. We have also included in this class Mk. 5:35 (parallel, Lk. 8:49) where the servants of Jairus call Jesus the Teacher. They were probably friendly to Jesus, as was their master. We include also Mk. 9:17 in which the father of the demoniac boy addresses Jesus as Teacher. This father was evidently not hostile to Jesus, though it is not known how much he sympathized with His movement and teachings. We include also (with much hesitation) Lk. 7:40, the case of Simon the Pharisee who invited Jesus to dine with him, and who addressed Jesus as Teacher during the evening's conversation. Also Lk. 9:38, the case of the father of the epileptic boy who called Jesus Teacher.

Nicodemus (Jno. 3:2), who was friendly to Jesus, called Him Teacher. Martha (Jno. 11:28) called Him the Teacher. Mary Magdalene, after the resurrection (Jno. 20:16) called Jesus Rabboni, which John tells us means Teacher.

Thirdly, those passages in which Jesus is called Teacher by those hostile to Him. His enemies, Scribes, Pharisees, Sadducees, Herodians, etc., called Him the Teacher in the following twelve passages: Mt. 9:11; 12:38; 17:24; 22:16; 24:36; Mk. 12:14, 19, 32; Lk. 11:45; 12:13; 19:39; 20:21, 28, 39. It is remarkable that in John's Gospel Jesus is not called Teacher by His enemies, though once He calls Himself the Teacher and five times the disciples do so.

It is to be observed from the above passages that the Twelve did not call Jesus Teacher until toward the close of His life, according to the Synoptic references, but in Jno. 1:39 the two disciples of John the Baptist, on becoming the disciples of Jesus, address Him as Rabbi, which John tells us means Teacher. There is no conflict. The Synoptic writers do not mention this incident at all.

Jesus calls Himself Teacher in the middle and late por-

tions of His ministry, according to the Synoptics.[3] Nowhere in the Gospel of John, except in His last address (13:14), does he speak of Himself as the Teacher. It was natural for Him to emphasize His function of Teacher in those closing days of His ministry and life. It is also easy to see why the disciples, after associating with Him during His ministry and hearing His words of grace and wisdom, should, in the last months and days of His ministry, think more especially of Him as their great Teacher. Others called Him Teacher from the earliest months to the last week of His ministry.

THE VERB "TO TEACH" AS APPLIED TO JESUS.

The verb "to teach" (didasko) is referred to Jesus forty-five times in the Gospels—thirty-nine in the Synoptists and six in John. These references are divided into four classes:

First, those in which *the evangelist* says Jesus taught or was teaching. Most of the references to Jesus' teaching belong to this class—of the nine in Mt., seven passages;[4] of the fifteen in Mk. thirteen passages;[5] of the fifteen in Lk., ten;[6] of the six in Jno., four.[7] The Synoptists apply the verb teach to Jesus from the beginning of the Galilean Ministry to the last week in Jerusalem. John uses it of Him apparently only in the middle portion of His ministry (chaps. VI-VIII).

Secondly, those passages in which *Jesus* speaks of Himself as teaching. These number only three, one in Mt. (26:55), one in Mk. (14:49) in both of which He refers to His daily teaching in the temple during the last week of His ministry, and one in Jno. (18:20) where He says to the high priest, "I ever taught in synagogues and in the temple where all the Jews come together; and in secret spake I nothing." He

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[3]Mt. 10:24, 25 (parallel Lk. 6:40) Mt. 23:8.

[4]Mt. 4:23; 5:2; 7:29; 9:35; 11:1; 13:54; 21:23.

[5]Mk. 1:21, 22; 2:13; 4:1, 2; 6:2, 6, 34; 8:31; 9:31; 10:1; 11:17; 12:35.

[6]Lk. 4:15, 31; 5:3, 17; 6:6; 13:10, 22; 19:47; 20:1; 21:37.

[7]Jno. 6:59; 7:14, 28; 8:20.

claims two things in this statement, first, that He was always a Teacher, that is, during His public ministry; secondly, that He was a public Teacher, teaching nothing of which He or anyone should be ashamed.

Thirdly, those passages in which *His enemies* speak of Him as teaching—one in Mt. (22:16) where the Pharisees and Herodians refer to His fearless, impartial teaching; one in Mk. (12:14) parallel to Mt. 22:16; four in Lk. 13:26, where the rejected ones in the last day appeal to the fact that Jesus taught in their streets; 20:21, the parallel of Mk. 12:14; 23:5, where His accusers accuse Him of seditious teaching; one in Jno. 7:35 where His enemies ask if He was going to teach the Greeks when He went away. So we see His enemies seven times used the verb "to teach" of His public ministrations.

Fourthly, there is one passage in which the *disciples* apply the verb "to teach" to Jesus Lk. 11:1, where they ask Him to teach them how to pray.

There are scores of other paragraphs in the four gospels in which Jesus is teaching the people, and yet neither the noun "teacher" nor the verb "teach" is used.

OBSERVATIONS ON JESUS AS A TEACHER.

What kind of a Teacher was Jesus? What light do the above passages throw on the nature of Jesus as a Teacher?

1. He was an ethico-religious Teacher. "Jesus as a religionist gave chief place to the moral and spiritual values of life."[8] Jesus was not a Teacher of natural science. He did not teach anything positively as to the laws of nature. He followed the Jewish view of the world and of nature. Yet He studied seed and soil, shepherds and sheep, pearls and leaven, sun and mountains, light and salt, and other phenomena of nature, in order to teach that God is in His world; yea, in His world is working out His purposes of love for

[8]McGee, Jesus the World Teacher, p. 121.

His creatures. His references to nature are only illustrative, as would be those of a cultivated modern preacher of spiritual truth.

Nor was He a Teacher of history. To be sure, He did know the history of the Jews and the history of God's dealings with them and the nations. He also referred to many historical facts in the history of the Jews and of the world—to the flood, fall of Sodom and Gomorrah, Abraham, Isaac, Jacob, the wilderness experience of Moses, etc., but He did so in order to clinch in the memories of His hearers great religious truths. The historical references were used by Jesus as pegs on which to hang spiritual truths; as the means of turning on and of focusing the light of certain great spiritual truths which He wished to teach.

Nor was Jesus a Teacher of literature. He did not mean to give the world the results of His study on the questions of Hebrew Literature. He was not concerned about the problems of Higher Criticism. This He deemed not a part of His sublime mission to earth. He did know the books of Hebrew Literature (perhaps He did not know Greek and Latin Literature) but He did not claim to be a Hebrew literateur, and did not presume to solve for the world the problems of Hebrew Literature—problems of authorship, date, sources, integrity, etc. His literary references are valuable, not because they were intended by Him to settle all literary problems of the Old Testament, but because of His keen intellectual acumen, and because they are mere incidental allusions and are not studied, formulated arguments.

Nor was He a Teacher of philosophy. It is improbable that He ever read Philo, not to mention Plato, Aristotle, Pythagoras, or the writings of the Stoics and the Epicureans. These systems of thought would not have appealed to Him, even if He had had the opportunity to study and master them. He did not come primarily to enlighten the world intellectually, but spiritually and morally. He did not philosophize even on the origin of the worlds, or of religion or of morality. He knew that God made the worlds and taught religion and

ethics as facts, the highest values in God's universe, and sought to help men to attain the highest religion and noblest morality.

Nor was Jesus primarily a theologian. He did not elaborate a complex system of teaching about God, man, sin, salvation, etc. In fact, there is no system to His teachings. He just spoke out of the fulness of His loving heart, as occasions offered and the needs of His disciples and the people suggested. He probably often repeated Himself, or expressed similar teachings in slightly different form on different occasions.

Jesus was emphatically an *ethico-religious* Teacher. He knew what was men's right relation to God and to one another. He taught the true relation of men to God, that of loving, trusting, obedient children, for the realization of which relationship by men He Himself was the voluntary yet divinely appointed Medium. Back of this relation of men to God was that of God to men. He loves all men as a father loves his children. So men should love and trust Him. Likewise, Jesus emphasized the ethical side of human life. Men should love one another, as the Father loves the Son and loves men. They should forgive one another. They should even love their enemies. This love should express itself positively in deeds of help and mercy. Men should help all classes of their fellows, the poor, the sick, the despised, the outcast, anyone who needs help. That is, Jesus was emphatically the great ethico-religious Teacher. He taught that men could and should know God as their Father, and as His children should walk and live in the light of His love; that they should recognize their fellowmen as brothers, and as such should love and help one another in all the relations of life.

2. JESUS WAS A CONSERVATIVE TEACHER.

He had new truths to give to the world, and yet He was conservative in the presentation of all His most radical teachings. For instance, His teaching of the Fatherhood of God finds its roots in the Old Testament. He did break away from

the late Judaistic view of God as a Bookkeeper who places all men's good deeds in the credit column, and all their evil deeds in the debit column, and who rejoices at the moral failures of men. Jesus taught that God loves all men and watches sympathetically over all their interests. He used a term (Father) found in the sacred literature of the Jewish religion, but gave it a deeper and broader and higher content.

According to Mk. 2:18-22, Jesus did, however, teach that Christianity was no new patch to be sewed on the old garments of Judaism, nor were its teachings new wine to be preserved in the wine-skins of Judaism. In a sense Christianity is a new religion. And yet He did not positively condemn fasting (the problem which led Him to utter the above teaching) which was a teaching in the old system. If there were suitable occasions for fasting, His disciples might fast.

Nor was Jesus an iconoclast with regard to Jewish ritualism. He did come to supplant it and He knew that His spiritual teachings would overthrow the ritualistic system. Yet, He nowhere attacked the temple worship and its ceaseless round of animal sacrifice. He even paid the temple tax and called the temple His "Father's house", or His "Father's business". Yet He said to the Pharisees who believed in ceremonial uncleanness that moral and spiritual uncleanness is the more significant. Not that which goes into a man, but that which comes out of his heart, defiles him, namely, "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness".

Other examples might be given to illustrate Jesus' conservatism. But what He said in Mt. 5:17-20 sums up his relation to the old religion of the Jews. It was not His purpose to destroy the law and the prophets but to fulfill them, that is, to preserve their inner permanent values and to make them the basis of His more spiritual and more comprehensive teachings. Yet, He did condemn the Pharisaic interpretation of the law and the prophets and their consequent views of righteousness. If men enter His Kingdom their righteousness

must surpass that of the Pharisees (v. 20). He had new teachings, new in spirit and extent of application, and yet He prserved in His new teachings all of inner permanent value in the old religion. Harnack says,[9] "The bud which Jesus placed in the Old Jewish stalk could result only in the decay of Judaism and the founding of a new religion.....Not in His preaching did Jesus teach this, but in His person, His work, His sufferings, in His resurrection, did His disciples learn it". That is, according to Harnack, Jesus in His teaching *was undermining* the old religion of Judaism but *not consciously.* It would be better to say, Jesus was not designedly undermining the Old Testament teaching but was positively building upon it a superstructure of the purest ethical and religious teaching.

3. JESUS WAS A FEARLESS TEACHER.

Although He was no iconoclast in religious teachings, yet He was fearless in the presentation of those marvelous spiritual realities which He knew the world needed. He was not afraid of the Scribes whose teachings He necessarily opposed by teaching the spiritual nature of the Kingdom and that love and service are greater than external deeds which do not necessarily express a loving heart. He knew that if He persisted in His spiritual teaching they would kill Him. But death did not daunt Him. Nothing could deter Him from teaching those truths which He knew the world must have or else die spiritually and morally.

4. JESUS WAS AN EXOTERIC TEACHER.

This term was originally applied to the popular teachings of Aristotle and the late Greek philosophers. But the public teachings of those philosophers were not so popular in matter or manner as were the teachings of Jesus. As hinted above,

[9]Biblical World, March, 1910, p. 148.

Jesus did not teach abstract truths. He was a practical Teacher. He taught those truths that help to make life moral and religious. He did not teach truth for the sake of its intrinsic beauty, but for the sake of its power in moulding character, conduct and life. His "wisdom" teachings (apothegms) were practical, intended to help men to live, as was the Wisdom Literature of the Old Testament, Job, Proverbs, Ecclesiastes, Song of Songs, and the late Wisdom Literature, Wisdom of Solomon, Ecclesiasticus. Of course, Jesus' teachings are far superior to these last, but they belong to the same class of literature, the religio-practical and not the philosophical.

Again, when we consider *the style* of His teaching, we see the methods of the popular teacher. His language is concrete. He speaks in pictures. He uses figures of speech, the simile, the metaphor, the apostrophe, the synecdoche, the hyperbole, etc. He often teaches by using examples from Old Testament history, Abraham, Moses, Elijah, Elisha, David, Solomon, etc. Perhaps, the most characteristic method in His teaching is the parable. Though, according to Mk. 4:11, 12, He appears to have adopted the parabolic method, in order to veil the truth from the multitudes, yet, according to Mk. 4:21, 22, He says that truth, like a lamp, is intended to be placed, not under the bushel or bed, but on the lampstand, to illumine all that may see. The parables veil the truth only temporarily. When the inner meaning of the parable was grasped, the truth shone more brilliantly. The masses remembered those matchless stories from nature, the fields, the home, the shop, and the experiences of life. The parable was well fitted to be a vehicle of truth to the masses. He probably used the parable, because He was pre-eminently a popular teacher.

5. JESUS WAS AN ESOTERIC TEACHER.

This term was first applied to the secret teachings of Aristotle. Grote, however, thinks it not applicable to any of Aristotle's teaching, but that it is applicable to part of the

teachings of Pythagoras which seem to be suitable only to the initiated few.

Both in the Synoptic and Johannine Gospels there are portions of Jesus' teachings which are peculiarly fitted only to those who are in the inner circle—those who accept Jesus as their Savior, Lord and Teacher and are thus personally prepared to appreciate the deeper and more spiritual truths. According to John's Gospel (14:21f.) Jesus teaches that He manifests Himself in a special manner to those who keep His commandments, as He does not and cannot to the world. There must be an affinity between the pupils and the truths taught. If we would appreciate some of the deepest teachings of Jesus, we must think and live and act in the inner circle, with our heads and hearts close enough to Jesus to rest on His bosom, as did John the beloved disciple.

But let it be noted, what might be called esotoric teachings at one stage of our experience cease to be esoteric to us, because we have advanced to a higher stage of Christian experience. For instance, when Jesus first definitely foretold His death to His disciples, this was a matter of esoteric teaching to them, but later on, after they had come to see that Christ's death was a part of the divine plan and essential to the Messianic salvation, this teaching became a public teaching, that is, for all the people. On the day of Pentecost Peter preached the death of Christ as a part of the divine plan. It was no longer an esoteric teaching but a popular doctrine.

We do not deal with the problem whether or not the Sermon on the Mount was delivered to the masses or to the disciples only. It is likely exoteric. Though addressed specially to the immediate disciples, it is also a general code of ethics (though it contains much distinctively religious as well as ethical teaching) for all members of the Kingdom; yea, for all men whether or not they profess to be followers of Jesus.

6. JESUS WAS AN AUTHORITATIVE TEACHER.

At the close of the Sermon on the Mount the evangelist

says the people marveled at His teaching because He taught them as "one having authority and not as the Scribes". In what sense was Jesus an authoritative Teacher?

First, He did not resort to human teaching for endorsement, as did the Scribes.

The latter were always quoting what this or that rabbi said. Jesus never quoted Hillel, Shammai, or other rabbis. He felt that He needed no human teacher's words to back His teachings. He knew the Father directly and ethical, religious truth at first-hand.

Secondly, He was an original Teacher. He had a personal knowledge of God, a rich experience of fellowship with the Father. He knew in Himself those great truths of religion which He proclaimed. Again, He loved all men, He hated none. He forgave His enemies, He helped the helpless, healed the sick, lifted the fallen, and so in Himself He knew the fundamentals of ethics. Hence, He taught the world originally, authoritatively, that is, out of His own experience of love and service to others, those lofty ethical principles recorded in the Gospels.

Thirdly, He was God's appointed representative. He knew the Father (Lu. 10:22) and the Father had made Him His representative in making Him known to the world. Hence, His right to teach. God had given Him the right to reveal the Father because of His perfect knowledge of the Father.

So out of His own personality as the Son of God and the Son of man, out of His experience as such, and as the Father's representative to men, Jesus taught with authority. As God's Messiah to set up the Kingdom on earth He felt and used His right to teach the truths of God and the Kingdom. Hence, out of His lofty consciousness and His filial and representative relation to the Father and out of His helpful, fraternal relation to men as the Son of man, He taught those sublime teachings of religion and ethics which have been the marvel of the ages.

7. JESUS WAS A COSMOPOLITAN TEACHER.

Jesus gave no specific rules for living. He did not lay down a code of laws applicable for Jews but not suitable for the Gentiles. He taught universal principles, love, forgiveness, righteousness, service, sacrifice; principles as useful for the Mongolian, Malay and Ethiopian as for the Caucasian and Red Man. Witness the golden rule of Mt. 7:12. It was good for the early Jewish Christians. It has been the highest ethical standard of the civilized world for nineteen centuries. It is still as suitable for the relations of society in the twentieth century as it was in the first. Jesus taught for all the centuries and for all the world. He commanded His disciples to give His gospel to all the world. Though He said He was sent, in His personal ministry, "only to the lost sheep of the house of Israel", He laid the foundations for future apostolic teaching and entrusted to them teachings that were to be observed by "disciples in all the nations" (Mt. 28:18, 19).

In the early Christian centuries His teachings supplanted those of Plato, Aristotle, Epicurus and the Stoics, and in these last two centuries they are supplanting the teachings of Confucius and the Hindu sages. They are lifting the nations to the religion of the One God and to the highest moral living. Principal Fairbairn says, "You will get many a beautiful proverb in Seneca; you will find many a fine ethical principle in Plato; you will find in Stoicism some of the most exalted precepts that human ethics have ever known. But mark you one thing: You will never discover that these elevated the common life of man, affected the course of lust, made the bad good, or the impure holy.....Where they failed, Christ succeeded with splendid, glorious success; He made out of the very outcasts men that became saints of God".

Already it is true of the Occident and in the near future the Orient with the Occident will be sitting at the feet of Jesus, the recognized world Teacher. As suggested by James Russell Lowell, Jesus was the world's first real democrat, that

is, the first man really in sympathy with the people, the whole people, and all the peoples of earth. He was a world democrat. The world is fast recognizing Him as such and all the races and nations are being made one family of brothers as they hear and heed the universal teachings of Jesus. He is the world Teacher, the world Savior, and the world Master.

THE EUCHARISTIC CONGRESS AT MONTREAL, SEPTEMBER 6-11, 1910.

BY PROFESSOR J. L. GILMOUR, D.D., M'MASTER UNIVERSITY.

The purpose of Eucharistic Congresses in the Roman Catholic Church is to emphasize the Roman Catholic doctrine of the Eucharist and it is hoped that by this means a revival of interest in the mass and in the dortrine of the mass may be stimulated throughout the whole Church. It would seem clear from several indications that such renewed emphasis is necessary, since there are evident signs that the practice and the belief of Roman Catholics in regard to this central feature of the Church have been waning. Now this, from the standpoint of the Vatican, is serious, since the doctrine of the mass is the central doctrine of the whole Romish system. The present Pope is working for the observance of daily communion by the faithful, the preachers who are conducting "missions" are seeking to commit those who "make the mission" to the practice of frequent and regular communion, and for nearly thirty years congresses in this interest have been held from place to place—as a rule yearly, but sometimes with an interval of two years between. In brief, what is being aimed at is a revival of old-time religion according to Roman Catholic standards.

The first International Eucharistic Congress was held in 1881 in Lille, in the north of France. The movement that thus first found outward expression, however, began earlier than 1881. It would seem that devout souls within the Church at different times during the earlier part of the nineteenth century, had been distressed at the neglect of the Holy Sacrament and had been earnest in their desire for a revival of interest in it. Among these is notably mentioned a French priest, Father Eymard, who died in 1868. A further step toward this actual organization was taken in 1873 at Paray le Monial, in France, where, in the summer of that year, two

hundred members of the French Parliament, smarting under their national defeat by the Germans, consecrated themselves and their country to the Sacred Heart of Jesus. Following upon this there came into the mind of a "religious" in this place, the idea of an annual gathering to do honor to the "Most Blessed Sacrament." Marie Marguerite, this "religious"—who claimed divine revelation for her idea—opened her heart to her father confessor, and he, in turn, interested his bishop. The circle enlarged gradually so that in 1880 the papal sanction was accorded to the plan of holding a Eucharistic Congress, with the result that in 1881 was held the first in that series in which the Montreal Eucharistic Congress was the twenty-first.

At first the organization was comparatively simple, but as time went on, lines of development were followed, some of them apparently suggested by Protestant organizations. The result is that there is now a permanent chairman for Eucharistic Congresses—the Bishop of Namur, France—and in the yearly arrangements provision is made for reaching by papers and addresses and meetings, various sections of the Roman Catholic constituency—priests, theologians, ladies, young men, children, religious orders, and other classes of people.

The choice of Montreal was determined by the course of events. In 1908 the Congress met in London. But here complications arose, for it was ultimately decided that the Host must not be carried through the streets of London. Archbishop Bourne then suggested to the Archbishop of Montreal that a Congress be held in the latter city, so that the Host might he carried in the streets in a part of the British Empire. Arrangements were accordingly made, with the result that one of the most successful of all the series of Congresses has just ended on the banks of the St. Lawrence. Legally the way was open for this, since in Montreal the carrying of the Host through the streets is an annual occurrence on Corpus Christi Day, which falls in the early summer. No complications were anticipated, therefore, and none occurred; for, as the Canadian Prime Minister, Sir Wilfrid Laurier, said during the Congress, religious

tolerance is developed in Canada to a greater extent probably than anywhere else in the world.

As a meeting-place for a congress of this kind the city of Montreal has unusual attractions. Lying as it does just below where the rapids of the St. Lawrence end, Montreal is at the head of ocean navigation and is growing to be a very powerful city. For picturesqueness of situation, few places surpass Montreal. In front flows one of the most majestic rivers in the world, and in the background across the river are stately mountains scattered over the landscape like gigantic protruding nails on a vast well-worn floor. Behind the city is the mountain that gives the city its name and one of its chief distinctions, while behind the mountain again and visible where the city has on either side spread beyond the mountain's edges, are seen in the blue distance the Laurentides that line the distant horizon. Montreal, too, is saturated in its historic traditions, with Roman Catholic memories. The very cradle of the city was rocked to the music of Romish religion. Its founders came with a religious purpose, and one of the very first acts of the new settlers from old France was to celebrate the mass near the river, amid the silence of the forest; and the French delight in color led these founders of the city to catch the strange fire-flies that gleamed out of the gathering evening and to string them on their first rude altar.

The touch of the romance of Montreal's history came into many of the speeches, and there are not wanting signs that Madame Marguerite Bourgeoys who, as supervisor of religious life and education, assisted Maisonneuve, the founder of the city, will, as a result of this Congress, be admitted to the honor roll of Roman Catholic saints. Perhaps we ought to add that it was in 1642 that Montreal was founded.

The Roman Catholics are very strong in Montreal, and their places of worship, and their convents, and their religious houses are varied and, in some cases, imposing. The churches that were used for the purposes of the Congress were three—the Cathedral, as the Archbishop's headquarters; Notre Dame church, as the largest in the city, since, counting standing

room, it is said to accommodate fifteen thousand people; and St. Patrick's church, the headquarters for the Irish Roman Catholics of Montreal, a fine piece of Roman Catholic architecture, provided with those things which taste and money can supply. So far as the Protestants were concerned, they adopted the policy of making things as pleasant as they could for their Roman Catholic neighbors, in so far as they could do so consistently with honor. A notable instance of this was the action of Lord Strathcona, a staunch Presbyterian, who put at the disposal of the Congress for its most distinguished visitors the whole of his large house, as well as his carriage and four. It must not be supposed, however, that there was not tension, for in some respects that was very great. But the Protestant leaders succeeded in carrying the day for good-will, and no unpleasantness occurred except that caused by Father Vaughan who, in a very indiscreet way, said in a sermon that Protestants had succeeded in inventing a religion without sacrifice and without soul. The meaning of Father Vaughan was probably not what most people took it to be, but it was admitted even by many Roman Catholics that utterances of that kind on an occasion of that sort were exceedingly unfortunate.

During the eight days between the arrival of the Cardinal Legate and the close of the Congress, the weather was varied. Sometimes there was all the splendor of a bright Canadian September day, and sometimes there came rain of the real Montreal quality—for Montreal can put great vigor into its rain as into a great many other things.

There were present a great many distinguished visitors. The large majority, of course, came from Canada and the United States. But, so far as I could learn, there were about eight hundred from Europe. There were reported to be about one hundred and thirty bishoprics represented, and there were cardinals and parish priests and monks and other religious personages, almost without number. There were three cardinals—Cardinal Vincent Vannutelli, the Papal Legate, the fourth in rank among the Romish Cardinal bishops; Cardinal Gibbons, of Baltimore, who came late, but whose strong face

was noticeable wherever he appeared; and Cardinal Logue, the primate of all Ireland. But perhaps it would be safe to say that three men stood out above the rest in the public eye, although for different reasons—Cardinal Vannutelli, Archbishop Bruchesi, and Father Vaughan. Cardinal Vannutelli is seventy-four years of age, but he stands erect, except for a slight stoop of the head. He has the bearing and the manner of one who is born to command, and has had much experience in commanding. His eye is piercing, he is tall and powerfully built, he has a lower jaw that indicates determination, and he speaks French with an Italian accent. He is a man of great physical endurance. After a week crowded with varied and taxing engagements, closing with a Saturday evening meeting that ended at nearly midnight, he carried the heavy monstrance containing the Host on Sunday afternoon over the route of the procession nearly three miles long, and he was quite equal to the occasion. His speeches were not profound and they tended to be flowery and effusive, but the Legate indicated in his manner the marks of a man who can lay out a large scheme and impel men to obey him. Archbishop Bruchesi, the Archbishop of Montreal, is fifty-five years old, is a Canadian by birth, and has studied in Europe as well as in his native country. Upon him the chief strain fell. He had to inspire the committees of arrangements, he had to master business details, he had to keep his own forces in order and meet complaints, he had to face and turn the criticisms of non-Catholics, and he had to discharge the duties of host to his distinguished guests—duties which of themselves in such a straining week might tax the strength of most men. But in addition to this, he had to deliver during the Congress week addresses every day on various subjects and often more than one address. But this part of his work did not suffer because of his many duties, for his clear, penetrating voice did not lose its vigor or carrying power even up to the closing Sunday evening when its tones rang out to the vast crowds from the open-air altar at Fletcher's Field, in the gathering darkness, and when he led the crowds in shouts for those persons and in-

stitutions that are dear to Roman Catholics. Father Vaughan is a man of a different type. He is a determined Englishman with a cultivated accent and a good command of good English. He has an audacity that is somewhat captivating and he carries with him an air of sincerity. But he is not discreet in his utterances, and the prominence that he secured wore an air of greater promise at the beginning of the Congress than at the end. It looks probable that he quite over-estimated the lengths to which he could safely go with a Canadian audience. The feelings of Protestants regarding him came to classify themselves largely under quiet indignation on the one hand, or amused amazement on the other, although no one doubted his devotion to duty. Without naming him, several Roman Catholic speakers took occasion to point out that Father Vaughan's way is not the best way in a country like this. Father Vaughan is an intense Roman Catholic. In one of his speeches he told a story of five men dying on a battle-field in South Africa. It was discovered that one had a rosary. They divided the rosary into five pieces and each of the soldiers died with a piece of the rosary in his mouth. "That's the kind of stuff", added Father Vaughan, "that the true Catholic is made of, and he glories in the simple faith." "My mother," he said in another part of the same speech, "had fourteen children, and she never would look at one of them till it had come fresh from God in baptism." Again in the same speech he said: "I'll fight for Catholic education." And in defining further what education he wanted, he said that to the "three R's" there ought to be added in every school three "C's"—Catholic instruction, a Catholic atmosphere, and Catholic teachers.

The Congress opened officially on Tuesday evening and closed on the following Sunday evening, when, after the Eucharistic procession was ended, the city was brilliantly illuminated in honor of the occasion. The crowds that came together were such as had never before met for any event of any kind in Canada. There were three masses of special interest—the midnight mass on Wednesday evening at Notre Dame church with probably fifteen thousand people present, and the

sanctuary filled with high ecclesiastics in their brilliant robes; the pontifical mass at St. Patrick's church, where those whose mother tongue was English had the opportunity to see the Roman Catholic conception of the mass mediated with special grandeur through their own language; and there was the open-air mass in Fletcher's Field which was to have been held on Friday moring, but which had to be postponed till Saturday because of the weather. The altar, at which this open-air mass was celebrated, is worthy of mention because it was also the place from which the people were blessed at the end of the Eucharistic procession on Sunday evening. Behind Montreal (or, as it is now coming to be, in the center of Montreal) stands Mount Royal. On the eastern slope of the mountain is a park which is called Fletcher's Field, from which the view is most comprehensive and varied and attractive. On the slope of the mountain just before it rises steeply out of its roots, a spot was chosen for the erection of a canopy which should shelter the altar. This was built in good taste. The sides were all open and at each corner was a pair of pillars supporting the roof of the canopy. To relieve the white material out of which these pillars and this roof were built, cloth and bunting of cardinal and yellow were draped. (Yellow and white are the papal colors.) The altar itself was decorated with flowers and candles and soft red lights which shone at night. To stand near this altar on Saturday morning and look over the sea of heads that sank down the slope was to witness a sight that is not often possible. The chanting and the prayers at the mass few could hear, except when the enormous chorus of men's voices gave the responses; and as for the addresses, one in French and one in English, only a fringe of the crowd were even conscious of them. But the mass was being said, the vast crowd was there, and the solemn silence when the Host was elevated sank into the hearts prepared for it, so that people went away feeling happy.

But these three masses were not the only features of the Congress, for there were many other things. There was the procession of children when, it is estimated, thirty thousand

boys and girls filed past the Cardinal Legate to remember ever afterwards that they had been blessed by him; there was the enthusiastic meeting for young men preceded by a parade, which, however, seems to have been used for purposes of local French Canadian politics; there were the meetings for ladies, when matters were discussed in which the gifts and graces of ladies can make worship and service more nearly what the Roman Catholics would like them to be; there was a large and impressive service for religious orders—monks and nuns—when the cathedral was filled with these alone, in the habits of their orders; there were meetings for priests where the general spoke to his officers words that outsiders were supposed to hear only by reports; there were meetings for business men to enlist their kind of gifts in the cause; there were receptions by the Provincial Government and by the Mayor of the city at which were said some things that sounded quite too like the union of church and state: there were two large platform meetings at Notre Dame, at which politicians and ecclesiastics spoke about the more public bearing of Roman Catholic enterprise; and there were meetings for the theologians—an English section and a French section again sub-divided—where the theological aspects of the Holy Sacrament were discussed historically and philosophically and ecclesiastically. This made a week sufficiently varied and sufficiently full, especially when the Sunday before the Congress, which was Labor Day, had been used to get into touch with the vast crowds of artisans, both English and French, who thronged the services specially provided for them.

To describe all these meetings would be a long task, and we shall, therefore, speak in further detail of only two—the opening of the Congress on Tuesday evening and the Eucharistic procession which was the climax of the whole. For the opening meeting, perhaps three times as many people sought admission as were able to gain entrance into the cathedral; but inside all was as quiet and as orderly as if no single person were clamoring for admission at the gates outside. When all was ready, there came through the sanctuary, two by two, a

long line of archbishops and bishops, and the representatives of bishops, all arrayed in robes and in colors that indicated their ecclesiastical rank. These men lined the main aisle, a row on each side, and, when all were in their places, the Archbishop of Montreal, with mitre and crozier, walked through the lines to the front door, where he admitted the Cardinal Legate, and then walked behind him back to the sanctuary, but without the signs of authority that he had carried when proceeding to the church door to admit the Pope's representative. When all had taken their seats, one of the Legate's chaplains proceeded to the pulpit, and there, first in French and then in English, read the document from the Pope declaring Cardinal Vannutelli his representative. The Cardinal Legate then ascended the pulpit and delivered in French an address that was rather florid and effusive. To this address the Archbishop of Montreal replied; and at the close of the reply he read, in French and in English, telegrams that had been sent to the Pope and to George V., together with the answers that had come in each case. The telegram to the Pope expressed spiritual allegiance of the most devoted character, and that to the king expressed hearty thanks for the elimination from the coronation oath of those things that have been offensive to Roman Catholics. During the reading of these telegrams and the answers, the whole congregation stood. This ended the official opening, but as a show of strength it had served to impress the city and the members of the Congress with the fact that there were present many men of great distinction.

The closing feature of the Congress was the Eucharistic procession on Sunday afternoon. It was to this that the proceedings of the other days had led up, and in this the heart and soul of the whole Congress found expression in the most dramatic form. The procession started at the Notre Dame church and ended at Fletcher's Field—the route covering nearly three miles of streets. To describe adequately this feature of the Congress would be impossible. Along the whole length of the route the people were packed from the edge of the street

to the walls of the houses, some standing and some sitting in seats erected for the occasion and sold, in many cases, at very high prices. The windows and, in many places, the roof, were also filled with spectators. Venetian masts with streamers lined the whole route, while in some places heavier columns relieved the eye, and at the more important points arches of substantial character were placed. Streamers and flags and bunting of various colors relieved the white of the masts and pillars and arches, the prevailing shades being yellow and cardinal. Legends and mottos abounded, all pointing to the belief that God was to pass that way. At about ten minutes to one the procession began to file past the front of Notre Dame, and its management must have been in very skillful hands, for the whole army of those who took part was controlled without strain and without confusion. It took nearly four hours for that part of the procession which preceded the Cardinal Legate to pass the church, and in it were included men of all kinds. There were sailors, and firemen, and choirs of singers, and brass bands, and young men's societies, and fraternal societies, and benevolent societies, and artisans, and temperance societies, and patriotic societies, and religious societies (such as those of the Sacred Heart and the Holy Name), and representatives of dioceses, and representatives of parishes, and national delegations and the fraternities of the Third Order, and Christian Brothers, and priests of various orders, and seminarists and secular priests, and canons, and vicars-general, and priests in vestments, and representatives of bishops, and the canons of Montreal. Before these had all passed it was getting on to five o'clock. By this time one became conscious that something of greater importance was about to come, for the smell of incense floated across the air and, on looking, one could see the incense-bearers swinging their censers in front of the church. All this time the dense crowd had stood there patiently, the only movement being the change of position on the part of those who were feeling the strain, or the carrying out of some woman who fainted. The sun had been hot in mid-heaven when the procession started; but he was now creeping down behind the

classic headquarters of the Bank of Montreal, and the statue of Maisonneuve that faces the church from its green plot across the street, was beginning to cast a very long shadow. And now came the mitred abbots, and after them the bishops and the archbishops, walking one by one, and each supported by a chaplain on either hand. The golden mitres of these bishops and archbishops, each with its own special device, gleamed in the afternoon light, and each bishop was reading to himself from his prayer-book, for today the streets were regarded as the aisles of a great cathedral, and the procession was moving toward the high altar far away under the shadow of the mountain. At last comes the central point of the whole procession. A white and yellow silk canopy is seen at the church door. At each of the four corners of the canopy and in the center of the top, nod white ostrich plumes, and at each of the four supporting poles is a bearer who is to carry this shelter for the Cardinal Legate. Under the center of the canopy is the tall form of the Cardinal Legate himself with a chamberlain on each side. Vannutelli's head is bared, and in his hands he carries the monstrance containing the Consecrated Wafer. The top of the monstrance touches the Cardinal's lower lip, and he is saying prayers as he moves slowly along. As the Host passes on, those who wish, and for whom it is physically possible in the great crowd, kneel down; but no attempt is made to prevent any one from standing through it all, or even from keeping on his hat if he so desires. Lord Strathcona's carriage and four and his coachman and footman and two valets, all in cardinal livery, follow the old Cardinal, evidently so as to be at hand in case the strain should prove too great—for Vannutelli is seventy-four. After that come Cardinal Gibbons, and Cardinal Logue and Archbishop Bruchesi. Then follow members of parliament and the judiciary, and the bar, and members of Laval University, and members of various learned professions. The procession moves slowly along down the hills and up the hills, and on toward Fletcher's Field. Along the line of the route the Cardinal Legate is welcomed—now by a choir of young ladies who sing as he comes up the hill, now

by a group of children whose voices ring out in the afternoon air, now by a convent of nuns in black and white, and now by a bank of young ladies who are about to take the veil.

When the old Cardinal walked up the steps of the High Altar, the shades of evening had fallen deep upon the hill-side, and the half-moon was looking over the top of the mountain with his early autumn calmness. The red and the white lights shone out in the dark and set forth in relief the flowers that decked the altar. The hundreds of priests and canons on the right hand from their great tiers of seats, and the hundreds of singers on the left hand, joined in the weird Latin chants. The Cardinal lifted up the monstrance and elevated it toward the front and the left and the right, amid the hush of the great throng, and then under the canopy again he descended the slope of the hill and carried the Body of Christ to the chapel of the Hôtel Dieu, as the Roman Catholic hospital situated close by is called, and then all through that evening the faithful could come and say their prayers to God on the altar, and all that night the hearts of the sisters of the Hôtel Dieu were happy because they were watching over God who rested on their altar. And then the church bells rang out, and the illuminations blazed forth, and the visitors who had to get back to work next day thronged to the stations to struggle with the huge crowds that were seeking the same thing, and the Twenty-first International Eucharistic Congress was over.

Before passing on to say some things about the doctrinal and religious implications of all the proceedings, it might be well to pause a moment to point out two matters with a public bearing that emerged during the Congress. One of these came out in the speech of Sir Wilfrid Laurier at the Notre Dame church on Friday evening. Much interest attached to this speech. Sir Wilfrid is a Roman Catholic, but he is also Prime Minister of Canada, and there are not wanting indications that by some hot-headed "Nationalists" the attempt was made to use the Congress in order to make political capital against Sir Wilfrid amongst his own compatriots of French-Canadian origin. A good deal of interest, therefore, naturally attached to what

he might say on such an occasion, and it was felt that his speech when it came, was characterized by a good deal of tact and wisdom. He took advantage of the occasion to point out the kind of toleration that exists in Canada, and that makes a Congress such as that in Montreal possible under such conditions. He pointed out that in this land people of different religious beliefs allow others the rights which they claim for themselves, and that this is the only basis of true national peace. Sir Wilfrid went on to profess his own religious beliefs in a general way. Later on in the same evening Monsignor Touchet, Bishop of Orleans, said that not a single statesman in Europe would have dared to give expression to the statements that Sir Wilfrid Laurier had made that evening. The question here raised is of some importance. In the minds of some Protestants there has been an under-current of feeling that it is wrong to permit the carrying of the Host through the streets of a city, and they feel that as a matter of principle what was done in London in forbidding this should have been repeated in Montreal. No doubt Mr. Asquith was actuated by a desire to save bloodshed and that was perhaps the supreme consideration; but on the clear question of principle my own view is that the Baptist position in regard to this matter will, on the basis of right, completely justify the Canadian attitude. We have to grant the use of our streets from time to time to those who want to have processions. Some citizens never like this, but to refuse all processions a right to pass through the streets is not within the range of practical politics. But if we grant this privilege to any, we must grant it to all. The one limitation is that those in the procession obey the police in their endeavor to maintain order and keep traffic open. Now, according to the Baptist position, surely the proper view is that the state has no right to prevent a religious procession because it is religious. It has been urged in answer that to carry the Host through the streets is sacrilege, and that the state should therefore prohibit it. But on the Baptist view the state has no right to say what is sacrilege and what is not, so that

the rest of the argument seems clear. This position I take subject to correction, but it seems to me sound and fair.

The other public question raised was that of the French and English languages. At the Saturday evening Notre Dame meeting Archbishop Bourne, of Westminster, who had just returned from a trip across the continent, gave a strong address urging the Roman Catholic Church to make greater use of the English language and to employ it much more freely for ecclesiastical purposes. He declared that the future of the Roman Catholic Church in Canada depends greatly on the extent to which the power, influence and prestige of the English language and literature can be definitely placed on the side of that Church. The Archbishop, who is an Englishman and moves straightforward like an Englishman, perhaps scarcely knew how delicate was the ground on which he was treading, although he had submitted the address to the proper authorities before delivering it. On the platform as one of the later speakers was Mr. Bourassa, who, when his time came to speak, whetted his sword and smote the English language hip and thigh. Mr. Bourassa is a political firebrand who wishes to see on the banks of the St. Lawrence a little nation with a flag and a constitution of its own, and French to the core in language, laws and religion. He would like to see the French of Canada more fully separated from the English and granted greater independence. It is clear that this scheme can never succeed, as it is opposed by the men of weight and influence among the French-Canadians. But Bourassa is an orator and can influence the crowd. For an hour he spoke, although his time should have been lass than a quarter of that, and he lashed to a state of the highest enthusiasm the younger portion of the audience, while he played on the French harp-strings. This is creating some embarrassment for the Roman Catholics, as there has always been more or less feeling between the English and the French as to the prominence given to one language or the other. At the present moment of writing the heather seems to be on fire, although it will probably burn itself out. The trouble is felt most keenly in dioceses like Ottawa and London,

where there has always been some friction between those who speak English and those who speak French. The bishops of these dioceses are therefore being made to feel the situation. This is one of the unexpected results of the Congress and there will probably be several others that have not been foreseen by those who organized it.

When one who has been brought up in evangelical circles sits down to think the whole matter out, he must be conscious of a shock to his mind and a chill to his heart. When he asks what is meant by all this expense and all these crowds and all these meetings and all this parade, there is only one answer that can be given. The whole Congress was organized and carried through in order to emphasize the Roman Catholic doctrine of the mass, which teaches that, when they are blessed by the priest, the wafer and the wine become the body and the blood of Christ. This doctrine was the foundation of the Eucharistic Congress and it is the central doctrine of the whole Romish system. When we stand here we stand at the very core of things, so far as the Roman Catholic Church is concerned. We may, therefore, for purposes of thought, strip away the outward pomp and show, and see the naked truth as it is. This, then, is the greatest thing that the Romish system has to offer to its adherents and by this its whole message to the world may be judged.

The Montreal Congress, therefore, made very clear two things—that the whole system of Romish theology circles around the doctrine of transubstantiation, and that the doctrine of transubstantiation in its old form is still the accepted Romish doctrine of the communion. For a long time it has been held by those who teach Church History, that if we understand the mass we understand the whole Romish doctrinal system. And now we have the most official Roman Catholic assembly ever held in America saying this in almost every possible way, and seeking to emphasize it by almost every possible means. We may, therefore, take it for granted now, that the theology of Rome still crystallizes itself in the doctrine of the mass. But there is not much need of saying a great deal more about this

phase of the matter, for this fact once granted, furnishes an almost unbounded store of food for thought, both to the theologian and also to the religious worker. The other great fact brought out at Montreal is that the Roman Catholics still believe that the piece of bread that the priest takes and blesses becomes actually the body of Christ. It is most difficult for Protestants to convince themselves that any one can actually believe this, but there can be no doubt now that the words used about the "Holy Sacrament" are meant to be taken at their full face value. Under the tyranny of words the Roman Catholic is bidden to believe that our Savior's words, "This is my body", mean that the bread becomes actually the body of Christ in a literal sense. This is hard to accept, and it seems contrary to reason and contrary to common sense; but the very difficulty of the belief is by the spiritual instructors made an argument for the truth of it. Taught by the Church, the faithful Roman Catholic silences his reason and, throwing himself into the hands of the Mother Church, is carried across a great and difficult gulf, and then gains a certain peace in his mind because he has been obedient and has hushed the storm in his heart and has come to rest in the bosom of authority and has brought himself to believe the incredible. This describes the devout son of the Church. But how many there are who accept the teaching in a mere mechanical way, and how many who are gnawed by a perpetual doubt, and how many who are kept back from defection by sheer fear of the consequences, who can say? But here is the plain, hard fact that this is the idea of God and of the approach of God to men that is held out before all the millions of adherents of this widely-scattered Church. On the route of the procession were inscribed these words: "Let us bow down, and let us adore, because it is Jesus who is passing by." To think out all the ideas of God and all the ideas of salvation that are involved in that view is, perhaps, the severest criticism that could be passed upon the Roman Catholic Church. All that is thus involved is, however, easier to follow out by the

imagination than to state in words. It will be best, therefore, to draw the curtain here.

That there will be results following this Congress, no one can doubt. Careful attention to America will now no doubt be directed by Rome, and an organized propaganda may be expected. It is not unlikely that Archbishop Bruchesi will be made a Cardinal, unless the internal complications of the Roman Catholic Church in Canada prove too intricate. The zeal and the devotion of thousands will for the time be inflamed and great faithfulness in going to communion will result. The "missions" conducted this winter will no doubt be characterized by unusual fervor, and the labors of the parish priests will be marked by a fresh diligence. But my own belief is that the results on the other side will be greater still. There will surely follow a reaction against the great burden that is put on the minds of men in pressing on them this central Roman Catholic dogma, and people will say, as they are already saying by the thousands in the Province of Quebec: "How can we accept all this?" On the other hand, new zeal will come to Protestants when they see this new need for stating Biblical truth; and a new clearness in the statement of Christian doctrine will be born of this necessity. Protestants should everywhere get ready by Bible study and by Christ-like living to watch over those who need guidance, and missions like the Grande Ligne mission which works among the French-Canadians will get, as they should get, more and more the support in men and in money that their noble work deserves. And all this can be said without entertaining either unkind or disrespectful feelings toward our Roman Catholic fellow-citizens.

INFANT BAPTISM.

BY REV. ERVIN F. LYON, TH.M., D.D., ENNIS, TEXAS.

I. PEDOBAPTISM AND BAPTIST OPPOSITION THERETO.

The word Pedobaptist means one who practices, or advocates infant baptism; hence it is that all denominations adhering to the baptism of children are called Pedobaptists. Baptists have ever refused to baptize any but believers, taking the ground that there is no scriptural warrant whatever, either by precept or example, for administering the rite where there can be no exercise of faith in the gospel of the Lord Jesus Christ. This firm stand is daily making itself felt among all Christian people, to the extent that the per cent. of infant baptisms is steadily and surely growing smaller each decade, as the statistics of the other denominations clearly show. There can be no doubt that the emphasizing of the Scripture teaching on this subject is the cause of this falling off, since the per cent. of decrease is greatest in those lands where Baptists have flourished most. The practice, however, is still defended and many persons think a mortal sin is committed by neglecting the so-called baptism of children. If this teaching were scriptural, it should not only be defended, but its practice should be urged by every disciple of our Lord. On the other hand, if it is not scriptural, as Baptists have ever contended, it should by all means be forever discarded from the role of Christian teaching.

II. HOW INFANT BAPTISM GAINED RECOGNITION.

All are agreed that there is not a single case recorded in the whole Bible, which speaks of the baptism of an infant, either by Christ or by any of His disciples. Also, all are agreed that quite a number of clear and unmistakable cases of adult baptisms

are recorded. This being true, how, then, are we to account for the widespread practice of child baptism? Simply by reference to church history, since this is the only source of information we have after the inspired pen of faithful disciples ceased to write. Even in apostolic days errors were seeking admission into the churches, hence it is not at all startling to find that they continued to seek admission after our Lord's first disciples were called home. Error is like a disease which creeps in so gradually that one is hardly aware of its presence till it is so deep seated that it becomes hard, if not impossible to shake off. Thus it was that the error concerning baptism found its way into the early churches and gained so firm a hold upon Christendom that its power is still felt. To this ordinance was soon attached such importance that it was considered necessary for salvation. The Roman empire was fertile soil for growing just such a power as the Roman Catholic Church, and when imperial Rome chose to assume the dictatorship in religious matters, most of the Christian churches were merged into one great system, which opened the way for the poisonous blood of error to circulate in all of its parts. Churches which dared to speak against this power were either crushed or silenced till the day-dawn of religious toleration, and finally the full noon of religious freedom in some parts of the world gave them opportunity for growth and utterance. Two factors in the Roman system stood strongly for infant baptism. The first is found in her teaching of baptismal regeneration. The second is shown in the effort to bring everyone into her fold, and thus subjugate the world. Infant baptism is a logical outgrowth from the doctrine of baptismal regeneration. When a person once takes the ground that baptism is necessary for salvation, it then becomes reasonable and natural to believe that infants, too, must be baptized if they are to be saved. It was nearly two hundred years after Christ before any church historian made mention of pedobaptism. This considered in connection with the fact that there are no scriptural cases recorded makes it evident that those who cherish the custom must look elsewhere than in the Bible and early

church history to substantiate, by example, their right to continue the practice. Besides there was discovered in 1873 a document called "The Didache", or "The Teaching of the Twelve Apostles", which scholars date back to 70 or 100 A. D. In this work, express mention of, and clear direction for baptism is given. Its mention of the ordinance shows unmistakably that its framers knew nothing of infant baptism. In speaking of the preparation for the rite of baptism it says, "Before baptism let baptizer and the baptized fast, and whosoever others can, but the *baptized thou shalt command to fast one or two days before.*" Everyone can readily see that this excludes altogether the baptism of infants, since an infant could not be commanded to fast one or two days.

III. HOW INFANT BAPTISM FOUND ITS WAY INTO PROTESTANT CHURCHES.

It is a well known historical fact uttered here with no thought of offending any, that the Protestant denominations which advocate infant baptism received it from the Roman Catholic Church. John Calvin, the father of Presbyterianism, was educated in that church for the priesthood; Martin Luther, the leading spirit in reform and founder of the Lutheran Church, was for years a Catholic priest; the Church of England, called in the United States, Episcopal Church, left the Roman Church in the time of Henry the VIII; the Methodist Church is a branch from the Episcopal Church; and infant baptism is one of the errors that all of these reformers failed to leave behind.

IV. EFFORTS TO FIND SCRIPTURE SANCTION FOR THE RITE.

Pedopabtism, like affusion, has many defenders who claim to have Scripture warrant for its existence. The steady opposition of Baptists to this misuse of baptism has necessitated something more satisfying to the laity than mere sentiment and tradition; hence it is that the Bible has been searched through and

through for passages said to favor it. It is not our purpose to impeach the sincerity of those who so read the Scriptures, but rather to refute their argument, and thus show the falsity of their position.

Every candid student observes at the very outset of this study that the Scriptures commonly quoted in defense of infant baptism are by no means clear cut. Not one single reference is found wherein is mentioned the baptism of an infant. This, then, undoubtedly leaves those who advocate the practice without any direct scriptural evidence whatever. This fact is substantiated by a little careful examination. Matt. 19:13, 14 is sometimes claimed as in favor of child baptism. Similar references are found in Mark 10:13-16; Luke 18:15-17. This is shown, however, not to be a valid claim, as the subject of baptism is not mentioned at all in the above references; besides John 4:2 tells us that Jesus Himself baptized no one, which gives conclusive evidence that the children brought to Christ were not baptized. Then we are referred to the household baptisms, and told that infants must have been included there among the baptized. We find nothing whatever to favor such a supposition, but much to discredit it. The Bible specially mentions four cases of household baptism, and three of these use language that shows intelligent action and voluntary decision on the part of those who were the recipients of baptism. The one instance where the account is not thus detailed is in the case of Lydia, Acts 16:13-15. But to say that she had infant children would hang the argument on a slender thread indeed, since no intimation of children is given, and besides, Lydia is supposed to be away from home and "a seller of purple", and nobody knows whether or not she had ever been married, much less as to whether or not she had infant children with her. Besides, Acts 16:40 clearly implies that those baptized in her household were adults, as Paul and Silas, after their release from prison, went to her house and exhorted the new disciples.

Acts 16:23-34 records the second household baptism. Here the 32nd verse settles the question as to who were baptized:

"And they spoke the word of the Lord unto him WITH ALL THAT WERE IN HIS HOUSE." The 34th verse says that all REJOICED and BELIEVED in God, thus nullifying even the remotest possibility of including infants among those baptized. The third household baptism spoken of is recorded in Acts 18:18. "And Crispus the ruler of the synagogue, BELIEVED in the Lord WITH ALL HIS HOUSE; and many of the Corinthians hearing, BELIEVED AND WERE BAPTIZED." Again clearly showing that faith preceded the ordinance. The fourth and last case is recorded in 1 Cor. 1:14-16, where Paul cites the instances of baptism administered by him at Corinth, and in 1 Cor. 16:15 he mentions this household again and says: "THEY HAVE SET THEMSELVES TO MINISTER UNTO THE SAINTS." Thus it is explicitly shown in the records of these cases themselves, that there is no ground whatever for even supposing that infants were among the baptized. Let the reader himself turn to the Scripture references and make his own comparisons, which will assuredly verify what is here shown.

V. INFANT BAPTISM DOES NOT TAKE THE PLACE OF CIRCUMCISION.

The bulk of the argument for infant baptism now comes from the endeavor to prove that it takes the place of circumcision. This position leads Pedobaptists through the entire Old Testament, whence they bring forth a large array of passages, which are said to prove the point. However much may be said and claimed by this method, the fact still remains that they never find so much as one passage that says or even intimates that baptism superseded circumcision. Col. 2:11, 12, is sometimes cited as evidence that circumcision is supplanted by baptism, but here no reference is made to the circumcision of the flesh, nor is the slightest connection shown to exist between the two rites. All of this laborious argument is cut short by a few references to the New Testament, where the subject of circumcision is discussed and its relation to Christianity shown. Every Bible

student knows something of the trouble given the early churches by some Jewish Christians who endeavored to force the law of Moses on the followers of Christ. If the reader has enough concern in this matter to read the references here cited, he will have no difficulty in readily understanding that the apostles indicated no connection whatever between baptism and circumcision. The 15th chapter of Acts alone is enough to settle once and for all this discussion. There the question of circumcision is the bone of contention, and action on it was taken by a body of chosen men, some of whom were apostles. It had become manifestly necessary for a thorough understanding of this matter among the early Christians; i. e., were they to circumcise or not? The question was a vital one, so much so that it threatened to divide the churches. This 15th chapter of Acts gives two speeches and a carefully prepared letter relative to the discussion, besides saying that Paul, Barnabas, Judas and Silas made speeches. But amid all of these utterances, caused by the very subject of circumcision, not one syllable even intimates that baptism had superseded it. Now, if baptism were intended to take the place of circumcision, could any candid mind hold for a moment that it is in any way reasonable to believe that all of this discussion on the very heart of the contention would have passed without so much as a single word having been recorded to show that this was really the case? The object of the discussion was to settle forever the question of circumcision among the disciples of Christ, and most surely if infant baptism was to take its place it would have been so stated here in no uncertain words. Paul refers to this same dispute, in the 2nd chapter of Galatians, and there brings up the subject of dispute, but says not one word about baptism. The churches in Galatia were also vexed with the circumcision question, and Paul is endeavoring to set them right in the matter, and for that reason refers to this former trouble recorded in the 15th chapter of Acts. Some Jews of Galatia were endeavoring to impose upon the Gentile Christians there the law of Moses. Paul devotes Gal. 5:1-15 to the question of circumcision, endeavoring to set these churches right by showing that

circumcision was null and void; but again it is seen that not a word nor the slightest intimation is given to show that baptism has taken its place. The realm of fanciful speculation alone is open to those who would put baptism in the room of circumcision.

VI. CLEAR AND DIRECT SCRIPTURAL EVIDENCE AGAINST INFANT BAPTISM. The Scriptures not only do not say anything favoring infant baptism, but do say much against it. There are several accounts of baptism described, and all of them show that the persons involved were believers. Besides there are other references to the subject which most clearly show that the ordinance is for believers only. Acts 2:38: REPENT YE and be baptized every one of you." Acts 2:41: "They that RECEIVED HIS WORD were baptized." Acts 8:12: "But when they BELIEVED—they were bapitzed, both MEN and WOMEN." No reference whatever to infants.

VII. THE GREAT COMMISSION AGAINST IT. Aside from the above, there are two other passages which should satisfy any seeker after the Scripture teaching as to who are fit subjects for baptism. Matt. 28:19, 20: "Go ye therefore and make disciples of all the nations, baptizing them, etc." Some would here twist the Scripture so as to make the language mean that the nations are discipled by baptism, and hence find, as they think, a place for infant baptism. Any such supposition as that, however, is annulled by reference to the same commission, given in another form by Mark in 16:15, 16. "And he said unto them, Go ye into all the world, and preach the Gospel to the whole creation. He that *believeth* and is baptized shall be saved." This account is clear cut and leaves no room for quibbling over language, and it is folly for one to imagine, even, that this commission in any way regards infants as fit subjects for baptism.

VIII. INFANT BAPTISM IS NOT ONLY UNSCRIPTURAL, BUT ITS PRACTICE IS POSITIVELY WRONG. As a last resort many persons say often: "Well, anyway it will do no harm to have children baptized," and seem to find some consolation in such a thought. Let it be noted however, that it is WRONG and DOES DO HARM.

First, It is done without any scriptural authority whatever for it, and in direct opposition to divine authority against it.

Second. It hinders, and often defeats voluntary choice in one's faith, as he is urged by others not to break vows imposed upon him in his unconscious infancy.

Third, It is anti-scriptural, since its practice causes disobedience to the plain command of God's word.

Fourth, It deceives the parent, and later the child, when it is grown up, by having begotten the idea that some sort of a charm or especial efficacy accompanied the rite.

Fifth, It displaces the ordinance by destroying its symbolism, and putting it before faith, when the Scripture explicitly commands that it should follow the exercise of faith on the part of the recipient.

Sixth, It fills the churches practicing it with unregenerate people, deceiving them, and at the same time bringing reproach upon Christianity. Roman Catholicism is one striking example of the logical result of infant baptism.

Seventh, It is against religious liberty, since the child's religious belief is chosen for it by others, and it is also compelled to submit to the rite, regardless of what might afterward be its wish in the matter. Just here may be found one of the reasons why Baptists have ever been the champions of religious liberty, and have suffered persecution almost everywhere for steadily opposing infant baptism.

BOOK REVIEWS.

I. CHURCH HISTORY.

History of the Christian Church. By Philip Schaff. Vol. V, Part II. The Middle Ages from Boniface VIII, 1294, to the Protestant Reformation, 1517. By David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, Pittsburg. New York. Charles Scribner's Sons. 1910. Pages 795.

This volume completes the work of filling the gap in the "History of the Christian Church" left by the untimely death of its author, Dr. Philip Schaff. It is now complete to the end of the Swiss Reformation, and the volumes together constitute the noblest production of American scholarship in the field of church history. The two volumes (Vol. V, parts I and II) written by Dr. David S. Schaff are in every way worthy to take their place among the volumes of his distinguished father. Part I has been reviewed at length in these columns, so that an extended review of Part II is unnecessary. Its most striking and commendable features are its accuracy and fullness of statement, the lucidity and attractiveness of the style, the omission of unimportant details, the grouping of material in such a way as to produce a consistent picture of the whole and finally the full and adequate treatment of the inner and better side of the church's life. Church histories have dealt largely, often almost exclusively, with the outer political side of the church's life, the least pleasing feature of that life. Dr. Schaff has eyes for the good, the spiritual and the religious. Indeed it is the religious side of church history that has interested him most. These are all most excellent features.

Now that this part of the work has been so well done it is to be hoped that Dr. Schaff will continue the work down

to the present time, even though this does not seem to have been contemplated in his father's original plan. Such a full and spiritual treatment is greatly needed for the modern period of church history. W. J. McGlothlin.

Das Judenchristentum im ersten und zweiten Jahrhundert. von Gustav Hoennicke, Dr.Phil., Lic.Theol. Berlin. Trowitsch und Sohn. 1908. Price 10 M. Pages 419.

Jewish Christianity very quickly becomes a distinct type. Christians of Jewish and those of Gentile origin, being of such diverse antecedents, had great difficulty in living together from the beginning. Apparently those of Gentile origin proceeded to develop Christian ideas in a forward movement, while the Jewish Christians gradually gave up distinctive Christian truths, reacting towards Judaism. At the same time Jewish customs and ideals exerted a powerful influence on the course of Christian development. Just what this Jewish Christianity was and just how far it influenced the main stream of Christian development have long been much discussed among Christian theologians. In the work under review the author undertakes to answer, as far as that is possible, all phases of the problem in so far as they presented themselves in the first two Christian centuries. He claims a place for his work since "a connected treatment of Jewish Christianity has not been offered".

The subject is treated under four general heads, four main problems, "Judaism in the First and Second Centuries", "The Spread of the Gospel among the Jews", "The Judaizers" and "The Influence of Judaism in Christianity". Under the first head the author gives a very good discussion of the Jews of the first two centuries—showing their wide geographical distribution and its causes, the many variant and conflicting opinions among them and the sources of these various directions, and finally their unity in the main elements of religion. In the second section he discusses the extent to which, numerically and geographically, the Jews received the Gospel, Since the New Testament is almost the sole source of informa-

tion on this question, his conclusions are familiar to Bible readers. The same might be said of the third section, where the familiar lines of the Judaizers and their propaganda are presented to us.

The fourth section is the most important part of the book. The author points out the large influence which Judaism, through Jews, Jewish Christians, the Judaizers and the constant use of the Old Testament in the public services and in private life, exerted upon the course of Christian development. This influence is manifest especially in worship, in the development of the constitution of the church and in the moral conceptions of the Christians. It is however not wanting in other parts of the Christian whole.

The author is a conservative. He does not regard the imperfect Jewish Christianity as the only genuine primitive Christianity, and consequently all else a perversion. The book is a valuable one in its treatment of the vexed question of Jewish Christianity. W. J. McGlothlin.

The Rise of the Mediæval Church and its Influence on the Civilization of Western Europe from the First to the Thirteenth Century. By Alexander Clarence Flick, Ph.D., Litt.D., Professor of European History in Syracuse University. G. P. Putnam's Sons, New York. 1909. Pages 623. Price $3.50 net.

The object of this work, as stated by the author, is to provide a book for university students and for popular reading. It should be free from dogmatic and theological discussions, and should show the evolution of the mediæval church and its influence on the culture of Europe, he thinks. He calls attention to the woeful ignorance of church history which prevails, at the same time expressing the strongest conviction of the cultural value of the subject.

It is refreshing to find a university professor recognizing the cultural value of church history and striving to do something to popularize the subject. Moreover there is justice in his criticism of existing church histories. They were written by theologians, for theologians and theological students; naturally there is more space devoted to theological questions

than the average layman cares to wade through. Not sufficient attention has been paid to the cultural and social side of Christian history, and there is room for some good work in this direction. But it must be admitted that the present writer has not attained the ideal. In the first place there are numerous mistakes in his statement of facts. For example, on p. 43 he makes the assertion that the Greek gods were regarded as "omnipotent and omniscient", and on p. 43 that the Jews had "several thousand years of spiritual history back of them". He makes Easter of pagan rather than Jewish origin, p. 53, and in stating the reasons for the rapid spread of Christianity omits the central things, the resurrection, the person of Christ, salvation from sin and the heavenly home. How any scientific study could fail to recognize these as important factors in Christian progress is beyond comprehension. On p. 57 it is implied that Irenaeus was the first to distinguish between bishop and presbyter, when more than half a century earlier Ignatius had laid all possible emphasis on the difference. On the question of the primacy of Peter and the power of the early bishops of Rome the author says about all that an ultramontane Catholic historian would wish him to say, and is utterly at variance with the facts at numerous points. The amount of space given to the subject is out of all proportion to its importance. Some of his statements on this subject are positively astounding as, for example, the following, referring to the year 313, "In extent the Roman Church had spread from the Eternal City over the entire Italian peninsula and then to Spain, France, England, Germany, and Africa, and numbered perhaps 10,000,000 members", p. 160. It would be hard to frame a sentence fuller of error. The whole treatment of this subject is viciously pro-Catholic.

There are many mistakes about other things. The material is not systematically arranged and its bearing on the culture of Europe is not clearly shown. It is doubtful if it is possible to show the cultural value of Christianity in the middle ages without devoting more space to internal de-

velopment of the church, especially its theological thought. For centuries the whole intellectual life of Europe consisted in this philosophical theology. It cannot be omitted though it may be treated in a more popular way than is common.

While one can not rate the present work very high, its purpose is excellent and it is readable. Among the good features is an excellent English bibliography at the end of each chapter. W. J. McGLOTHLIN.

The Confessional History of the Lutheran Church. By James A. Richard, D.D., LL.D., Professor in the Theological Seminary, Gettysburg, Pa. Lutheran Publication Society, Philadelphia. Pages 637.

The Lutheran Church is rich in confessional literature. The church has been afflicted by numerous theological controversies, the results of contact with Calvinism and other Christian types, as well as by the possession of masterful personalities. One deposit of these, as of most theological controversies, has been numerous confessions. Many of them are of importance not only for the Lutheran Church but for all Protestants, because in some measure they are the pioneers and sources of other Protestant confessions. Their history is, therefore, one of great and general interest. Moreover a history of these confessions is well-nigh a history of the inner development of Lutheranism, because it has always been interested in theology pre-eminently.

The volume under review is an admirable treatment. The author has made an exhaustive study of the subject and has presented the results with clearness and force. Naturally chief attention is given to the Augsburg Confession of 1530, which the author admires extravagantly while admitting its serious deficiencies from the Protestant and even from the Lutheran standpoint. Its sources and preliminary history, its composition, presentation and treatment at the Diet, an analysis of its contents, its various editions and subsequent history, later efforts at reconciliation with the Catholic Church, these and other features of its history are treated with fullness and accuracy.

Other "Old Lutheran Confessions" down to 1580 are then treated. The author then goes back to discuss the various controversies within the Lutheran body during the first fifty years of its history, many and bitter. This he does with commendable fairness. This phase of the confessional history of the Lutheran Church culminated in the "Formula of Concord" in 1577, which, despite its name, probably provoked rather than allayed the strife.

The closing chapters of the book are devoted to the confessional history of the age of Pietism and of the nineteenth century in Germany, with a final chapter on the confessional history of the Lutherans of America.

Footnotes constantly direct the reader to the sources. The text of the various confessions is of course not given. This can be found elsewhere, but the present historical treatment of the origin, history and contents of these various confessions is most valuable to a proper understanding of the text.

W. J. McGlothlin.

Histoire des Dogmes, II., de Saint Athanase à Saint Augustin (318-430). Par J. Tixerout. Paris, Librairie Victor Lecoffre. 1909. Pages 534.

The standpoint of the author is seen by the following statement in the preface, "The largest part of this volume was written when the encyclical *Pascendi* appeared. In rereading my work I have not seen that the pontifical document has obliged me to change anything. Thank God, I had no need that the action of Pius X should recall me to respect for the fathers of the Church", p. III. The standpoint is, therefore, loyally Catholic. The author would have changed his work in obedience to the Pope, but did not find it necessary to do so. Fortunately for him the material treated in this volume is less controversial than that of the previous centuries. Catholic and unbiased Protestant opinions are more nearly agreed in the interpretation of the sources. Consequently loyalty to truth as revealed by honest and competent scholarship and loyalty to his church as demanded by

the hierarchy did not come into very serious conflict. Doctrine is not the point of most acute conflict in this period.

The author is a scholar, acquainted with his sources. His discussion is well arranged, and his position fortified by abundant quotations. Unnecessary space is sometimes given to unimportant authors, men whose positions and work had no appreciable effect upon the later development of theology. Only in his treatment of the doctrines of the church, its sacraments and officers, does he show decided Catholic bearings. Even here he does not omit evidence opposed to his contention, in one way or another, however, he explains it away. For example he has what seems to be to him a satisfactory explanation of the action of Liberius in signing an anti-Nicene theological formula in order to recover his position as bishop of Rome. The formula was not heretical, he claims, though it did omit the essential and distinctive word in the Nicene formula.

The scholarship and fullness of treatment make the volume very valuable. Besides it is well to see these questions from the Catholic standpoint sometimes. A very full and carefully prepared index to the material greatly enhances the usableness of the work. W. J. McGlothlin.

The Church and the World in Idea and in History. Eight lectures preached before The University of Oxford in the year 1909 on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By Walter Hobhouse, M.A., Honorary Canon and Chancellor of Birmingham Cathedral, Examining Chaplain to the Bishop of Birmingham, formerly Fellow of Hertford College and student and tutor of Christ Church, Oxford. London and New York. 1910. The Macmillan Co. xxv+411 pages. $3.20 net.

This is a notable volume of the Bampton Lectures. Not that there are any strikingly new positions or any remarkable information in the lectures. The positions maintained and the arguments advanced are, for the most part, commonplaces with Independent churchmen, particularly with Baptists and more especially in America. But for an English churchman to arrive at the conclusions herein set forth and to announce them with such convincing clearness of conviction, accepting

fully the logical and practical inferences from his main conditions, these are facts to arrest attention and evoke grateful praise.

Long a student of church history, the lecturer took this occasion to test with fuller investigations a belief long ago entertained, "that the great change in the relations between the church and the world which began with the conversion of Constantine is not only a decisive turning point in church history but is also the key to many of the practical difficulties of the present day, and that the church of the future is destined more and more to return to a condition of things somewhat like that which prevailed in the Ante-Nicene church, that is to say, that instead of pretending to be co-extensive with the world, it will confess itself the church of a minority, will accept a position involving a more conscious antagonism with the world, and will, in return, regain in some measure its former coherence". He thinks that the "'World-policy' of the church has generally been treated in a most inadequate manner by ecclesiastical historians and has seldom been sufficiently regarded as having a practical connection with our present distresses". It is the "World-policy" of the church which our author traces from the New Testament time down to our own day with a straight-forward directness and a frank declaration of results and implications that bespeak the competent and sincere student of the church and its mission in the world. In the New Testament he finds the simple organization of the local ἐκκλησίαι with a general unity, tending, however, to division and segregation from the universal ἐκκλησία It is in the relation of the local to the universal church that our author is most disappointing. He finds little in support of any Episcopal view and he is unable to see the simple and rather patent fact of spiritual, rather than formal, unity. During the first three centuries the church overcame the world by maintaining its distinction from the world (Ch. II). Then it was secularized by the world (Ch. III), and next overrun by the barbarians with whose heathenism all sorts of damaging compromises

were made (Ch. IV). Next (Ch. V), in direct conflict with our Lord's rebuke of a "worldly temper" in his apostles the papal church adopted a world program and sought to erect a world empire, deriving its inspiration from paganism and the Old Testament, not from the New Testament. With the Reformation (Ch. VI) the original conception of the separateness of the Church was not restored but, on various grounds and with various ideas, the principles of union of church and state and of coercion in religion were brought over from the mediæval church. From these vicious theories we are yet to be delivered. The inconsistency of these theories with the restoration of New Testament Christianity and with the dominant democratic ideals has contributed to the current chaotic condition when the effort is made to maintain an "Establishment" in the midst of modern conditions. The "Establishment" is impracticable in new countries and must be abandoned in the older countries. "The church must decide whether the policy should be *extensive* or *intensive*" (Ch. VII). The final lecture modestly undertakes to give in outline "The Future Outlook". There is first of all the need for *reunion* of the church. The difficulties to this are clearly seen and it will require decades, may require generations to effect this but "the process has begun and will continue." It is clearly seen that the difficulties are more in the matter of polity than in doctrine.

More immediately urgent is the concern of discipline which shall eliminate from the church nominal and formal Christianity where there is "membership without obligation". Lastly establishment being illogical in the sight of the fundamental principles of Christianity and untenable in the light of political and religious conditions of modern life must be surrendered for good and all.

Such is the argument of a notable volume.

W. O. Carver.

II. PRACTICAL THEOLOGY.

The Graded Sunday School. By Harvey Beauchamp, Field Secretary of the Sunday School Board of the Southern Baptist Convention. The Baptist Sunday School Board, Nashville, Tenn. 75 cents.

Books on Sunday school work continue to come from the press with almost embarrassing rapidity, yet we can afford to give a hearty welcome to "The Graded Sunday School". Mr. Beauchamp has rendered a valuable service to Sunday school workers in his discussion consisting of twenty chapters on the most vital phases of up-to-date Sunday school organization and administration. He has a notable record for his progressive labors in the prosecution of high ideals for a graded Sunday school. Ten plans of departmental Sunday school architecture are given in the last chapter, and carefully described.

"The Graded Sunday School" has been adopted as the text book for advanced work in the Teacher Training System of the Baptist Sunday School Board at Nashville. The book merits an extensive circulation among pastors, Sunday school superintendents, teachers, officers, and all others who wish to know the achievements, plans and prospects of the vanguard of our Sunday school experts. BYRON H. DEMENT.

The White Man's Burden. By Rev. B. F. Riley, D.D., LL.D. Published by B. F. Riley.

Dr. Riley has given to us in this volume a very thoughtful and helpful discussion of the problem of the Negro. He sketches the history of the relations of the Negro to America, and points out the great service the Negro has rendered in developing the South. He shows in a very convincing chapter the folly of mob violence toward the Negro, and in a pertinent manner, and the writer thinks a just one, arraigns our courts for their injustice to the Negro.

His views on the education of the Negro are sane and wise. He does not to any great extent go into the debated question of the particular kind of education which is best for the

Negro, but shows clearly the folly of opposing efforts to increase the intelligence of the black man.

One of the greatest needs in dealing with the Negro problem is a sane optimism. This book abounds in it from beginning to end. Dr. Riley does not offer any cut and dried program for the solution of the Negro problem, but he believes firmly in the possibility of its solution, provided only we address ourselves to it in a Christian spirit. He holds, and I think truly, that the dominant race is under obligation to take the initiative, and he thinks that the fundamental solution is that which Christianity provides in the truly missionary attitude and activity which will raise the Negro morally, spiritually and intellectually, as well as industrially. The essence of the practical suggestions made or implied in the book is, one step at a time, in the Christian spirit and with the Christian motive.

The book is judicial in tone, comprehensive in its grasp of materials, thoroughly unbiased and generous in its appreciation of the Negro's possibilities and needs, and all in all it constitutes a noble appeal which our Southern people in particular should consider with great interest and profit.

E. Y. Mullins.

The Master Preacher: A Study of the Homiletics of Jesus. By Albert Richmond Bond, A.M., D.D. Introduction by Edwin Charles Dargan, D.D., LL.D. New York. American Tract Society. 1910. Price $1.00.

There is very little literature upon the subject of this book. The author is breaking new ground. The book gives evidence of much painstaking, first-hand study and a good acquaintance with the literature from which helpful suggestions might be derived. The results of this investigation are given us in twenty-five chapters of unequal value. Indeed, the analysis of the theme might have been much simplified with advantage; but notwithstanding some overlapping and repetition, the chapter titles are suggestive; and in several ways the discussion may prove helpful to a further study of this truly great subject.

The chief defect is in the literary style, which generally lacks ease and finish and sometimes lapses into solecisms and crudities that quite discredit the author's excellent thought, which deserves better expression. Take for examples the following sentences, selected at random, "To him came noble gifts from the past, for through his veins coursed pure Hebrew blood and in his character localized pure Hebrew ideals". "His humanity and divinity should not be allowed in thought to commit mutual robbery." "Eight times he looked upon certain people for homiletical ends."

But notwithstanding some defects in the logical development of the thought and the frequent infelicities of style, the book would be of value to many preachers as a guide in the study of the homiletical method of Jesus.

C. S. Gardner.

The Life that is Life Indeed. An attempt to set forth the scriptural doctrine of holiness. By George F. French, B.A., author of "After the Thousand Years", "Walking With God", etc., etc. New York. Gospel Publishing House. viii+202 pages.

A rational exposition of Scripture teaching on holiness, which any interested in this vital subject would do well to study. The author conceives the Bible as presenting the doctrine under the three aspects of "Gods's glory revealed to us; God's glory revealed in us; God's glory revealed by and through us".

Here he undertakes only to deal with the first and second stages. It is to be regretted that the discussion is thus limited, for that is just the danger that besets most seekers after holiness. They content themselves with having the work terminate in themselves, forgetting that the coming of the Holy Spirit unto the disciple of Jesus is for the end of convicting the world. It is not meant to suggest that this author is thus content with subjective holiness. He is not. Yet one cannot think of Jesus, or even Paul, presenting God's glory only as relating to the believer's self. Such a discussion breaks off just where it most needs to go on. As far as it goes, however, this work is exceptionally valuable and satisfactory. Its

thought is cast largely in traditional terminology, but it is quick with the life of the Spirit. W. O. CARVER.

The Science of Happiness. By Henry Smith Williams, M.D., LL.D. Harper and Brothers, publishers. New York and London. Price $2.50.

"The problem of happiness is the problem of problems—the *only* problem is the problem of happiness," asserts Dr. Williams in his well-written and elegantly bound volume of 350 pages. The body of the discussion is divided into four parts, followed by an elaborate and valuable appendix.

Part I. The Problem of Happiness and its Physical Aspects.

Part II. Mental Aspects of the Problem of Happiness.

Part III. Social Aspects of the Problem of Hapiness.

Part IV. Moral Aspects of the Problem of Happiness.

The author is especially at home in the discussion of the physical aspects of happiness, and, as a physician, gives valuable suggestions about what to eat and how to sleep. The discussion of heredity in the appendix is the ablest and most informing section of the book.

The Mental Aspects of Happiness are presented as ability to see and to remember, how to think and what to will, and the importance of thorough self-knowledge.

In presenting the Social Aspects of Happiness the author discusses the problem of work, and the spirit in which it should be performed; youth and age and how each should be spent; gold versus ideals, the latter being the more important, though the former is desirable and potential; vocation versus avocation, the former being man's main and constant calling, the latter being his incidental work and helpful recreation.

The Moral Aspects of Happiness are considered as Life Companionship, the Coming Generation, How to Invite Happiness and How to Die.

The discussion of the Physical Aspects of Happiness is excellent; the consideration of the Mental Aspects of Happiness, good; the observations on the Social Aspects of Happiness, fair; the presentation of the Moral Aspects of Happiness,

poor. The volume is a good illustration of anti-climax on a large scale. There are numerous short and appropriate quotations from an extensive literature, the Bible being studiously avoided, either through ignorance or rejection of its contents. Seemingly religion has no part in solving the Problem of Happiness, and this little life of ours is rounded with an endless sleep. BYRON H. DEMENT.

Human Nature in Politics. By Graham Wallas. Boston and New York. Houghton, Mifflin Co. 1909. Price $1.50 net.

For the task set before him in this book the author is well equipped. He is a trained psychologist, a teacher in the London School of Economics and Political Science, and also a politician of experience. This reviewer has found the discussion to be of great value, especially Part I; and some of the chapters to be of almost fascinating interest. The style is so simple and vigorous as to make it easy reading for one who has no special scientific training, and yet the discussion is thoroughly scientific.

After sketching the processes by which instincts are evolved, the author calls attention to the fact that "impulses vary in their driving force.....in proportion not to their importance in our present life, but to the point at which they appeared in our evolutionary past", so that the emotions connected with these old and fundamental instincts play a very much larger part in determining human conduct than the more feeble emotions connected with our ideas. Men, in other words, are governed principally by their instincts and fundamental passions. It is true that with the progress of the race rational determination of conduct gains upon the conduct determined by instincts; but the process is an exceedingly slow one. In politics men are swayed by instinctive emotion. Those primitive emotions become connected with certain symbols, a name, a piece of bunting, a mental image, etc. By the skillful use of these symbols powerful emotions are stirred and political results determined. In the process dim ideas and trains of reasoning are present, though these are

to a larger extent than is generally supposed determined by the instinctive impulse, in the great majority of men. Non-rational inference is a common method of reaching political conclusions. "The empirical art of politics consists largely in the creation of opinion by the deliberate exploitations of sub-conscious non-rational inference." From this point of view the author proceeds to discuss the material and method of political reasoning, and cogently demonstrates the inadequacy of the "intellectualist" conceptions of politics and political motives that have held sway in the past, especially from the time of Rousseau and Bentham to our own times. The political being, man, and his motives and environment are vastly more complex than the thinkers of the old school ever dreamed.

One might infer that the author is pessimistic as to democracy, but he is not; although he distinctly recognizes the fact that all thoughtful students of politics have reached the state of disillusionment as to democracy. But there is held out to us the hope that a new and higher political morality will ultimately result from the new knowledge of man as a psychic and social being and from a reformed and improved education based upon that new knowledge; and thus will be built up after awhile a more rational democracy.

The book is worthy of a reading by all thoughtful men, especially in America where the art of political manipulation by means of insincere appeal to the instinctive emotional side of nature is more highly developed than anywhere else in the world. C. S. Gardner.

A Circuit Rider's Wife. By Corra Harris. With illustrations by William H. Everett. Philadelphia. 1910. Henry Altemus Company. 336 pages.

This story was first published serially in the Saturday Evening Post. It is eminently worthy of this more permanent form of publication. It purports to be the true story, in part, of experiences on a series of circuits in Georgia. The Redwine circuit in the remote districts of the piney woods section

was the first and last of the charges of William Asbury Thompson and his wife, Mary Elizabeth Eden. She was an Episcopalian, bred in the bone, while he was a Methodist in every lineament of his soul. A most interesting pair they make. The one thing they had in common was the ardent love of each other and religious inheritance. Only out of genuine experiences could this story have come and these are portrayed and interpreted with an insight and analysis that are exceptional, a humor and a pathos that carry the heart; with a keen criticism of religious forms and fancies that is fearless.

There is an evident bitterness on the part of the wife that William was never more honored by the authorities of his church, and yet all unconsciously William's character and disposition are so presented as to explain the assignments that came to him in his conference. When the church is scored severely for its mistreatment of its aged ministers a fine service is done, but when the author proposes to wreak vengeance on the foreign mission collections she betrays a narrowness and short-sightedness surprising in so acute and discerning a student of modern religious conditions.

All classes of readers should find this story, so full of human emotion, sympathetic study of religious experiences, humorous portrayal of the frailties and follies of men, one of surpassing interest and genuine profit. It really amounts to a contribution to the study of the psychology of religion.

W. O. Carver.

Marion Harland's Autobiography. Harper & Brothers, publishers.

Marion Harland announces her autobiography as a story for "those who make and keep the home", but for the evening lamp and leisure hour of a most varied circle it holds usefulness and charm.

The interest of the psychologist will quicken over first conscious stirrings of an active, thinking entity, the emerging through mists of superstition, early imbibed, of a strong, well-balanced intellect and its subsequent unfoldings; the educator

will ponder with varied emotion but keen interest over early child-culture methods; the tracer of heredity will find rare data in the character-unfolding of this thoroughly wholesome, normal offspring of a union of the Puritan North and the Colonial South; lovers of history will delight in the charming portrayal of Virginia *ante bellum* home life of the best type, and follow reverently the story of our great internal struggle, not through the smoke of battle, but through the delicate family interlacing of Union and Confederate sentiment which map the mutilation of our national heart; the literary aspirant will find new stimulus in the endeavors and successes of an old-time popular authoress, and the story-lover glean incident and romance in the delightful ease and informality of intimate converse; while, finally, any earnest follower of the Master will catch inspiration from this every-day account of a busy, unselfish life which realizes in its closing days fullest satisfaction in arduous work, bearing little fame, but giving helpful, uplifting, practical influence in thousands and thousands of American homes.

A literary critic, chancing to read the book, might note some looseness of style, but—it is not a book for the critic.

Mrs. E. Y. Mullins.

III. PHILOSOPHY AND APOLOGETICS.

Valuation: Its Nature and Laws. Being an introduction to the General Theory of Value. By Wilbur Marshall Urban, Ph.D., formerly Chancellor Green Fellow in Mental Science, and Reader in Philosophy, Princeton University; Professor of Philosophy, Trinity College, Hartford, Conn. London, Swan Sonnenschien & Co., Lim. New York, The Macmillan Co. 1909.

The theory of value has been called "the new philosophical discipline". Along this line, perhaps, the most fruitful philosophical work of the present day is being done. Professor Urban's volume is a notable contribution to the subject, doubtless the most notable, with the possible exception of Münsterberg's recent work, that has appeared in this country.

His method is genetic. As the title indicates, it is valuation, the *process,* which he studies rather than values considered objectively; though, of course, his purpose is to find the proper basis or point of view for the critical study, or appraisement, of values.

Worth, or value, is the effective-volitional meaning of the object for the subject. The worth fundamental is feeling, or, more properly, a feeling disposition. This disposition is "actualized", or called into exercise by certain cognitive presuppositions—presumption, assumption and judgment. There are distinguished three attitudes of the valuing subject, the attitude of simple appreciation, the personal attitude, and the impersonal, over-individual or social attitude; and these attitudes give rise to three types of value—simple appreciation, personal worth and moral or social value. Of course, it is of doubtful propriety to classify *simple appreciation* as a form of valuation. It comes dangerously near to making valuation simply synonomous with feeling. Is there any *feeling,* strictly speaking, which is not appreciation?

The author accepts with qualification Wundt's three-dimensional theory of feeling, and, what is far more questionable, Paulhan's doctrine that there is a logic of feeling just as there is of thought. The notion that there are specific feelings, general feelings and feeling-abstracts or "signs" has vitiated a considerable part of the theory of the book, though it does not seem to the reviewer that it has seriously affected the value of the general conclusions.

The most interesting part of the discussion is that which analyzes the laws of valuation and the value movement. The first is "the law of the threshold". There are hints at which "relative-worth passes over into worthlessness on the one hand, or into absolute unlimited worth on the other". The second law is that of diminishing value, which has been stated as follows: "With the increase of the quantity of the object the worth of each additional increment must suffer decrease until finally zero is reached." The third law, that of complementary values, is a formulation of the principle that the elements

of a total group of objects, or the part processes of a total process, when related to each other as elements of an individual whole have, as a whole, a value which exceeds the value of the sum of the elements when taken separately. They are the values of *relation.*

The author points out how these laws modify each other and discusses most interestingly, if not always convincingly, how they apply to the several kinds of values which he differentiates. Especially important from the æsthetic and ethical points of view is his discussion of the application of the law of diminishing value to ideal values. He denies its application to æsthetic and ethical values and bases his contention on psychological grounds; but he finds that the law does apply to the impersonal over-individual values, or values of "social participation"; though the general proposition should be qualified in view of the fact that personal and group worths are frequently added to these over-individual values. This part of the discussion is of great value to ethical teachers and preachers.

Such a fragmentary sketch of the argument does great injustice to a book which is a noble contribution to a department of thought which should be of profound interest to all thoughtful men.

There are two serious adverse criticisms on the book.

First, his closing chapter on evolution, in which he discusses the bearing of his argument on the ultimate nature of reality and the meaning of life, is unnecessarily vague and negative. The author does not seem to have grasped the true relation of the individual to society.

Second, the style in which he writes is both heavy and stilted, overloaded with abstract terminology. One may expect more or less technicality in philosophical discussion and should not complain at a reasonable amount of it. But, on the other hand, the writer should have enough interest in the communication of his thought to save the reader all unnecessary labor. This the author has not done. And yet it should be repeated that this discussion amply repays the

drudgery of reading a large volume written in an uninviting and difficult style. C. S. Gardner.

The Unexplored Self. An Introduction to Christian Doctrine for Teachers and Students. By George R. Montgomery, Ph.D., Assistant Minister at the Madison Square Presbyterian Church, New York city. New York and London. 1910. G. P. Putnam's Sons. viii+249 pages. $1.25 net.

Now, here is surely a new sort of text-book on theology. It is written by a man who, beginning in agnosticism has found God-in-Christ the answer to his needs and has taken up the task of leading men to God through Christ. He comes to the task with a two-edged sword, cutting deep into the heart of skepticism and Unitarianism on the one hand, and on the other lopping off formal dogmatism from orthodox Christianity with a ruthless swing. But he goes to the heart of the matter by the inductive method, by which he has himself found the peace of God. For him theology is as far as possible from being a metaphysical discipline or a creed of dogmas. It is essentially a practical interpretation of man's self as made for God and realizing that end in a spiritual apprehension of Him in Jesus. Seeing God thus man finds himself. "A man therefore sees at the same time, God, himself and the Spirit of Christ, and these three are one." There are twenty-three short chapters, cut up into paragraphs, yet there is remarkable fullness of outline. Take, for illustration, these chapter topics, "Kinship and the Cross", "Under Authority", "Atrophy of Death", "The Reborn Self", "Doubt a Shrinking Back".

It is to be regretted that a vital and vigorous work with a positive purpose should go out of its way to condemn others with different methods. A "note" is added to the preface, apparently at the last moment before publication, attacking the publications of "The Testimony Publishing Company", known as "The Fundamentals". Such a condemnation was in no way called for, is out of harmony with the purpose of the author's work, and is wholly gratuitous.

W. O. Carver.

The Faith of a Modern Christian. By James Orr, D.D., Professor of Apologetic and Systematic Theology, United Free Church College, Glasgow. New York. 1910. Hodder and Stoughton (George H. Doran Company). viii+240 pages. $1.50 net.

Here in a dozen brief chapters Dr. Orr has placed the results of his own rich experience and mature thought at the disposal of the average Christian who, while aware that a great critical warfare is on amongst scholars and theologians, has neither the time, the equipment, nor the inclination to mix in the fray, and yet wishes to know what is the outcome for his faith of all the smoke and fury. Dr. Orr deals with the questions of the Scriptures and their criticism; modern science and the miraculous; the incarnation and the place of Jesus in Christianity, His person and His teachings; the development of the early church and Paul's relation to it; the comparison of Protestantism and Roman Catholicism. These topics are not chapter headings, but are given as a summary topical statement of the contents of the book, which closes with a chapter giving "The Present Outlook". The note of pessimism in the agnostic and skeptical literature is natural for there is no hope for humanity apart from the prophetic faith in a God of righteousness present and active in history. There are many anti-Christian currents in our age, but also many forces of Christian redemption. Theological reconstruction is seeking to restate our faith with many doctrines omitted. There is ground for confidence as to the outcome in "that these truths are *there in the Bible,* and that the world *cannot do without them.* W. O. Carver.

The Christian Certainty Amid the Modern Perplexity. Essays, Constructive and Critical, Towards the Solution of Some Current Theological Problems. By Alfred E. Garvie, M.A. (Oxon.), D.D. (Glas.), Principal of New College, London. New York and London 1910. Hodder and Stoughton. George H. Doran Company. xvi+480 pages. $1.50 net.

Many are now taking in hand to write expositions and defenses of the Christian faith in the light of the remarkable activity, the excessive claims and skeptical tendencies of modern thinking. Great Britain has felt the repressive

and chilly influences of agnosticism more than the United States and has come forward recently with numerous volumes of apologetics of various classes. Among the three foremost expounders and defenders of essential Christianity in Great Britain Dr. Garvie is to be placed. This work more completely covers the field of the current demand than any other. It "consists of addresses, lectures, and articles prepared at different times for various purposes within the last eight years", together with three essays especially prepared for this volume to complete the discussion in the modern field.

There is unity of view and of end in all the chapters and, considering the manner of their making, there is remarkably little duplication or lack of harmony in method.

There is the frank and genial attitude toward conflicting theories of the man who can see the good, wherever there is any, in any honest theory, because with sure footing and comprehensive grasp he holds his own faith in fundamental principles. He writes calmly because he stands firmly and sees clearly. His reviews and valuations of the leading systems of thought and theology are a useful part of the work.

W. O. Carver.

The Work of Christ. By Peter Taylor Forsyth, D.D., Principal of Hackney College, Hampstead. New York and London. 1910. Hodder and Stoughton—George H. Doran Company. xii+244 pages. $1.50 net.

Principal Forsyth has this distinguishing characteristic as an apologist—that he succeeds in keeping the whole question consciously connected with the living, yearning heart of Christ Jesus sacrificing Himself—in God's behalf—for sinful humanity. He keeps a personal bond of deepest sympathy between the honest heart of the man and the atoning Savior. In that vital touch the man's need and sin cannot be lost in the light of the perfect shining. Thus all problems come to the cross-principle for settlement. There is, however, no shirking, no avoiding the intellectual side of Christianity, no effort to swamp the reason in a flood of emotion. The author positively repudiates an undogmatic, undenominational re-

ligion as inadequate for any church. The present volume in a way supplements and in a way simplifies and popularizes the author's thought in the two already well-known volumes, "Person and Place of Christ" and "Cruciality of the Cross". There are seven lectures, all dealing with the sacrificial idea and its realization in the work of reconciliation. The present-day problem as to atonement and the method of its solution occupy two lectures. W. O. CARVER.

The Lord from Heaven. Chapters on the Deity of Christ. By Sir Robert Anderson, K.C.B., LL.D. New York. Gospel Publishing House. 1910. $1.00 net.

The Person of Christ is a theme of abiding interest to all who are concerned about redemptive truth and religious thought. Sir Robert Anderson is competent in both scholarship and experience to write informingly on the deity of Christ. As a cultured layman whose heart is enlisted in the truth of the Christian doctrine of God and its bearing upon the character and destiny of man, he has devoted some of the best energies of his vigorous life in corroboration of the proposition that Christ is the Lord from Heaven. The book was written primarily to aid some young agents of a great missionary society in their doctrinal perplexity produced by Moslem hostility to the truth of the Sonship of Christ. The design of the author is to avoid the controversial method and spirit while he seeks faithfully to unfold the doctrine of the Sonship, and to call attention to some of the indirect testimony of Scripture to the deity of Christ.

He states clearly the issue involved, which is not the divinity of Christ, but His deity, and marshals his testimony, textual and general, direct and indirect in support of his thesis. The meaning of "Son" in Scripture is shown to favor the deity of Christ as it indicates not so much relation as character or nature. The title "the Son of Man" is not given to Jesus because of His human birth, but because He was the perfect embodiment of the ideal man, even God, in whose image man was created, manifested in the flesh. On the same principle we should interpret the phrase "the Son of

God" as implying that Christ was the impersonation of all divine qualities and therefore essentially God.

As "the Son of Man" He was "very Man" and as "the Son of God" He was "very God". Just as by "Son of Man" He claimed to be man in the highest and most absolute sense, so by "Son of God" He laid claim to deity. Christ's deity is then considered in the light of the portraits we have of Him in the gospel records. The testimony of Matthew and John is quite elaborately treated. In Matthew we have Christ's supreme authority in matters of revelation and teaching unquestionably presented. "The Sermon on the Mount" is a strong argument in favor of the deity of Christ. "Ye have heard that it was said by them of old time, 'Thou shalt not kill,' but I say unto you.....". Christ does not disparage or abrogate the law of Moses but honors and fulfills it. He who spoke on the Mount of Beatitudes has the same authority as Jehovah who thundered from Mt. Sinai.

The merely human messengers of God prefaced their deliverances with, "thus saith the Lord", while Jesus, conscious of His deity, calmly stated, "I say unto you". Christ claimed all authority in Heaven and on earth and therefore issued His instructions for universal conquest through evangelization and education, and attached a promise which only God could truly make, "Lo, I am with you alway even unto the end of the world."

"Though the Gospel of John has thoroughly distinctive characteristics, it is merely an advance in a progressive revelation and not as some would tell us, a breaking away from all that has gone before". The design of the Fourth Gospel is to confirm faith in the Godhood of Jesus Christ. "The Word was God", and "the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The author agrees that "only begotten" means "greatly beloved"; the thought is that of the personal being of the Son and not His generation. The Son has life in Himself, and quickeneth whom He wills. He must be God who could say, "I am the resur-

rection and the life" and prove the claim by bringing the departed spirit back into the body of the deceased and buried Lazarus. The argument from the epistles is next presented, and the belief of the Pentecostal church in the deity of Christ considered as weighty. "For it is inconceivable that these Jewish converts could have come to worship two Gods, and yet the epistles that were specially their own make it clear that their belief in Christ as God was outside the sphere of controversy or doubt." The testimony of Paul as to the deity of Christ is valuable, coming as it does from both his marvelous experience and his unequivocal writings. The Revelation is next presented with its rich store of arguments. It is the book of conquest and the issue of the world's spiritual struggle is that Jesus Christ shall be acknowledged "King of kings and Lord of lords". The apostolic and subsequent achievements "in the name of Jesus" prove Him to be the Son of God. "The Revelation of Grace and the Life to come" is the title of the closing chapter, in which spiritual transformation and redemption as the work of Christ through the Spirit, and the Saviorhood and Lordship of Jesus as the Son of Man and Son of God are presented so as to show that Jesus of Nazareth is the present Savior and is to be the final Judge of the race. BYRON H. DEMENT.

The Living Atonement. By John B. Chapman, M.A., B.D. Philadelphia. 1910. The Griffith & Rowland Press. xvi+346 pages. $1.25.

This work must be described as an earnest and courageous effort to grapple fundamentally with the problems of the fact and the nature of the atonement of Jesus Christ. The author has, in reality, viewed the subject so widely as to have given us an outline of theology and not of its one doctrine alone. The chapters are brief, closely analyzed and suggestive. By "living atonement" the author suggests the work of the living Christ as continuously needful and effective in the reconciliation of man and God. Perhaps the most startling and original element in the discussion is the view that the death of Jesus

was the identification of Him with sin and that not for an hour but permanently. "Jesus knew.....that it would be the door-way to his self-sacrifice forever. It would be a painful birth into an endless life of self-limitation in still closer identification with humanity." "His death would make Him the possession of man in a much larger way than did the incarnation. Henceforth He would have no life apart from organic union with the human race."

The work recognizes the value and truth, as well as the inadequacy of all theories of the atonement and undertakes to do full credit to all the moral demands centering in the atonement. Moreover he is free from the vice of formalism that has so much afflicted Christian thought of the atonement, seeing clearly that no atonement can be real unless it brings God and man into spiritual and moral oneness. With this view of the effect of atonement we are coming more and more to see the age-long principle of sacrifice in the Son of God. This author may go too far, but he is moving along the lines to truth and of profound experience.

W. O. Carver.

The Papal Conquest. Italy's Warning—"Wake Up, John Bull!" By Rev. Alexander Robertson, D.D., Cavaliere of the Order of St. Maurice and St. Lazarus, Italy, author of "The Roman Catholic Church in Italy", "The Bible of St. Mark", "Venetian Sermons", "Fra Paoli Sarpi", etc., etc. London. 1910. Morgan and Scott. xx+370 pages. 6 shillings.

One of the significant "signs of the times" is the evident purpose and extensive effort of the Church of Rome to strengthen for itself a place in Great Britain and the United States. Losing ground in every way in Latin Europe, decadent in its original and historic seat, the Church seems to have new sources and manifestations of life and power in Protestant countries. It behooves Protestants to be acquainted with the facts and as far as possible the plans involved in this new movement of the Church.

The present volume produces a great array of facts, quotations and predictions. His style is rather nervous and his

speech rather lurid, so that he is in danger of prejudicing his brief in the eyes of calmer men. Yet it will be well for "John Bull" to read and weigh the call of this book.

There are eight full-page reproductions of cartoons from the comic *L'Asino,* of Rome.

The author's claim is that a definite program has been made for capturing the British throne and people for the Church, involving the support of German ambitions and an armed invasion of England within the next two years. This is probably an exaggeration of the imagination, but the grounds on which the author relies for his warnings are given, and these should be studied by others. W. O. Carver.

The Twentieth Century Christ. By Paul Karishka. New York. 1910. Roger Brothers. xiii+205 pages. $1.00.

A smart, well-educated Japanese student has written down a very bright study of Christianity as a system of philosophy. He thus betrays his bondage to Buddhistic thought forms. Moreover he is saturated with the philosophy of Spencer and his school, and holds a subjective view of evaluation of concepts. So far the case is prejudiced. With this understanding one may say that the work is highly suggestive and stimulating. Its literary style is overwrought and a vivid imagination sometimes runs riot with illustration and description.

The author persuades himself that he is about to make an entirely independent study of the Christian Scriptures, "as though they were but recently written, imagining them to have never been scanned by a Master of Theology, or a priest of religion". Suffice it to say that he shows at every turn the influence of certain schools of these same "Masters of Theology" and a well-established prejudice against these "priests of religion".

He finds great value in the teaching of the Christ as an ideal and in His person as an idea, but thinks that not much can be known of either historically and that this makes absolutely no difference in the outcome.

The work has value in itself, even apart from the interest

one feels in the product of a Japanese Buddhistic mind influenced by agnostic science and attracted by the Christian ideal.

W. O. Carver.

The Gospel and the Modern Man. By Shailer Mathews, Professor of Historical and Comparative Theology in the University of Chicago, author of "The Social Teaching of Jesus", "The Messianic Hope in the New Testament", "The Church and the Changing Order", etc. New York. 1910. The Macmillan Company. xiii+ 331 pages. $1.50 net.

This work discusses in three parts: I, The Problem of the Gospel, in three chapters; II. The Reasonableness of the Gospel, in four chapters; III. The Power of the Gospel, in three chapters.

The scope of this small volume is wide and its positive note of definite conviction very gratifying. The author is one of many modern theologians who is moving steadily in the direction of positive and constructive Christian truth under the influences of a vital interest in the practical life of men in sin and suffering and awaiting the redemption of the love of God in Christ Jesus. It is very interesting to contrast this work with its clear conviction and definite affirmation of the adequacy of the Gospel of Jesus Christ as alone sufficient for the life of man with the utterly inadequate and fundamentally erroneous views of the same author in "The Messianic Hope in the New Testament". Since producing that work he has been occupied much with the practical needs of man in his social life. Thus he has discovered the social value of the social message of Jesus and has come to interpret anew and more accurately the mind of Jesus. He comes to us with the Gospel and not a critical discussion. In it all there speaks the critical scholar, sometimes still too hesitant and conscious of the critical contentions. In the Gospel he seeks for the modern "equivalents for the constructive and interpretative conception of the New Testament", such as the sovereignty of God, the eschatology of the social order, personal being and moral causation, the Messianic salvation. This leads to a rational defense of the Gospel's message concerning Jesus as

the Christ, love in the God of law, the forgiveness of sin, and deliverance from death.

The test of any social force is life, the Gospel offers and effects new life in Christ and so relates this life to the total struggle of the race and so introduces it as a power for victory in that struggle as to make it truly the social Gospel. It is in this social relation that we are to understand the Gospel as well as the function, defects and needs of the church.

Many readers will feel that the author goes too far in affirming the Gospel, while others will complain that he claims too little. The main value of the work is in helping to perceive the positive value of the Gospel in the social redemption of man and something of the fundamental methods of the working of the Gospel. W. O. Carver.

What is Essential. By George Arthur Andrews. New York. 1910. Thomas Y. Crowell & Co. x+153 pages. $1.00 net.

The author of this work thinks an effort is needed to ascertain, for our scientific and questioning age, "the bed-rock bottom of our religion", and while not professing competence to declare just where and what this bed-rock is, he has sought "to make a few soundings, in the hope that some human craft, in danger of religious shipwreck, may be piloted to a place of firm anchorage". Overlooking the mixing of figures, one may thank the author for some good and helpful work in seeking to answer the questions: Who is the Essential Christian? and then, in turn, What is the Essential Christian Creed? Experience? Revelation? Church? Activity? All the chapters deal with the same fundamental beliefs and their method will be indicated by citing the author's conclusion concerning "the creed of Jesus", which is set down as: "1. I believe that God is my Father, whose work I must do. 2. I believe that man is my brother, whose soul I must save. 3. I believe that I must serve my Father and save my brother by the sacrifice of love".

These three are the only essentials of the "religion of Jesus", which must be the religion of the Christian. It is

possible to discover in the Gospels that Jesus had some interest (sic!) in the Kingdom of Heaven and that He had some eschatalogical ideas, but only the three articles quoted are essential. Their ideas are so central, fundamental and formative as to suggest the answer to each of the questions raised. The reader will find much suggestive matter in the author's application of these fundamental principles in detail.

W. O. Carver.

Seeking After God. By Lyman Abbott, author of "Christ's Secret of Happiness". New York. 1910. Thomas Y. Crowell & Co. x+159 pages. $1.00 net.

These addresses, and articles, five of them, represent Dr. Abbott's best thought and best style. While prepared for various occasions through more than a decade they fit together in a fairly connected whole. "The Soul's Quest After God" deals with the real meaning of seeking God, the hindrances to the search, and the helps.

"God in Nature" deals with the whole matter of God's method of revealing Himself. Nature is the garment of God; miracles are possible and to be expected in the sense of extraordinary working of God in nature; the Bible is a guide to revelation rather than a substitute for it; Jesus is divine in a unique sense but not equal to God; there is a tri-personality in God but men are also divine through redemption in the sacrificial love of Christ. In this lecture Dr. Abbott falls into the error, so common, of treating earlier conceptions and analogies of God in contrast and conflict with the new conception. It is far wiser to treat them as complemented by the conception of immanence. If you were to believe Dr. Abbott's report of the conceptions of God characterizing his early ministry he must have been a marvel of crudeness and immaturity. But it is only the error of drawing contrasts where supplements are wanted to express the truth. There is much of this in the writings of modern ministers. Again, the author falls a victim to an analogy when he repudiates the equality of the Christ with God because, forsooth, the Christ is *a* manifesta-

tion of God and we can never see all of anything in a manifestation of it. By the same token we have not known the Christ, and so, fully known, He might still equal the Father. We do not mean now to argue, but only to show the fault of an argument.

"God in Humanity" deals trenchantly with the immanence of God in history and with deity. The changes brought about by scientific studies and by critical study of the Bible are urged effectively. Here again we meet a fault, however, for the author assumes usually that the understanding of the mediæval expositors was the original intent of the scriptural writers and so he builds up a false argument that needlessly seems to discredit the biblical accounts of creation and of God's relation to nature and human conduct.

The last two chapters discuss, rather briefly but with keen spiritual insight, God saving from sin in Jesus Christ. The work is vital and appeals to the heart. It is a merit of the viewpoint of the whole work that it seeks to make no argument for the man who does not want to see God; "for religion consists in seeking to find our true relation to God, the center of life, and so to our fellow-men". The book seeks to help those who are "consciously or unconsciously seeking for this center and for their own true orbit and place, and so for peace....." W. O. Carver.

IV. MISSIONS AND RELIGIONS.

The Final Faith. A Statement of the Nature and Authority of Christianity as the Religion of the World. By W. Douglas Mackenzie, M.A. (Edin.), D.D. (Yale and Edin.), LL.D. (Princeton), President of Hartford Theological Seminary, author of "John Mackenzie: South African Missionary and Statesman", "The Ethics of Gambling", etc. New York. 1910. The Macmillan Company. xvi+243 pages. $1.75 net.

A discussion of this subject to be at all adequate must take into consideration the content and the history, the ideals and the achievements of Christianity; the nature, growth and tendencies of religion; the nature, claims and history of other

religions. All this Dr. Mackenzie perceives and with remarkable clearness of analysis and completeness of view he has dealt with his subject. Of other religions he considers at any length only the two that have in them any missionary spirit and activity.

The rise of "the Final Religion" is treated historically and against the background of man's needs as met by divine grace. The Christian revelation of God is treated in contrast with agnosticism and pantheism, and view of the true elements of monotheism as it has arisen in the religious thought of the world.

The Christian view of Christ, of sin and evil, of salvation are set forth in clearness and with attention to the questionings of modern thinking. The faith principle in our religion is treated with great fullness on a biblical basis. The place of the church and of the Bible are discussed. Finally there is a presentation of the missionary impulse. He does not waste time over the subjectively critical attack on the commission holding very accurately that no one who believes in the resurrection will long seriously question that the risen Lord gave such a command as is embodied in the several accounts of it presented in the Gospels and the Acts. We are glad, indeed, to have this volume. W. O. Carver.

China As I Saw It. A Woman's Letters from the Celestial Empire. By A. S. Roe. With 39 illustrations. New York. The Macmillan Company. 1910. ix+331 pages. $3.00 net.

In form this volume is a series of familiar letters from a lady travelling among the missions, mainly of the China Inland Mission, in China, and writing from each city to a member of the family at home a chatty, descriptive letter of views and impressions. The danger that besets such an undertaking is well avoided for we find no duplication and repetition in the various chapters. Some characteristic Chinese custom or trait finds place in each chapter along with many personal items of interest and side-glances on Chinese habits of mind and behavior. In one letter a wedding, in another

a funeral, in another farming is described. In the course of the work one gets an extensive view of China and one lit with intimate personal interest all the way. The author undertakes to generalize and interpret, sometimes one suspects on too slight information. This is a minor fault and sufficiently obvious not to mislead. Numerous illustrations add to an unusually attractive work on China. W. O. Carver.

Christian Reconstruction in the South. By H. Paul Douglass. Boston. 1910. The Pilgrim Press. xvi+407 pages. $1.50 net.

If the author was seeking a title which would prejudice Southern readers against his book he chose with perfect precision. This is unfortunate because he ought to want Southern people to read it, and they ought to read it. The author has lived eight years in the South, has read and reflected widely in the field of sociological studies, is actuated by a deeply religious motive, has the scientific temper. One wishes it were possible to add that his equipment for this difficult task essayed is complete. The author certainly has gained a wide knowledge of Southern conditions and sentiment. He knows too much, unless he knew a good deal more. He evidently thinks he knows enough to speak with authority. He is just short of that and makes blunders and errors, particularly in his interpretations of facts and inferences from them; and usually a fuller acquaintance with the facts would save him these serious faults. His eight years in the South were all in territory where the Negro question does not present its normal conditions and phases. He argues at length (pp. 35ff) for the superior capacity of the Northern missionary as an interpreter of Southern conditions. Strangely enough he assumes that all the wisdom of the experience of the workers of the American Missionary Society in all sections of the South for seventy years is summed up in his own personal understanding of the situation. Throughout he holds the all too frequent attitude of superior moral sense and intelligence and when he recognizes, as he has largely, the good will of Southerners it is with a patronizing air that does not warm the sympa-

thies. He thinks the recent friendliness of Northern men, the "Ogden Committee", Dr. Eliot and President Taft, particularly, represents a sacrifice of judgment in the interests of hospitality. "One cannot easily be at the same time both guest and philosopher." He views the facts without the blinding influences of sentiment and "sorrowfully finds his olive branch less widespreading.....". He is honestly seeking "the complete Americanization of the South. Further and particularly the attempt has been to provide a sociological perspective and background for the problems presented by the undeveloped peoples of the South". Now all at the South, save a small minority, belong to this "undeveloped" class, but the Negroes, the mountaineer, and the "poor whites" are the most needy. The bulk of the work is devoted to the Negroes and the whites in relation to the Negroes.

The author is free from all shallow and gushing optimism about the Negroes. He would even be pessimistic but for a deep and abiding religious base in all his thought of the subject. He faces frankly all the discouragements and analyzes acutely all the weakness, inherent and circumstantial, in the programs of up-life. The unity of national life and of humanity are finely presented. The sociological principles at work in the evolution of peoples and the race are brought forward firmly and fearlessly and applied to the problem in hand.

The reviewer wishes that the work could have a very extended reading in the South, where the misstatements and faults of the author would do no damage and where the readers might see themselves in the eyes of a frank and learned critic, even though an unsympathetic and almost Pharisaical one. In the North the reading of the book could prove only a misrepresentation of conditions and sentiments in the South unless the Northern reader had the corrections of personal observation or other information.

The work is a profound study in sociology and missions in their wider applications. W. O. Carver.

The Victory of the Gospel. A Survey of World-wide Evangelism. By J. P. Lilley, M.A., D.D., Sometime Senior Hamilton Scholar and Cunningham Fellow of New College, Edinburgh, author of "The Gospel of God", "The Lord's Supper", "The Lord's Day and Ministerial Duty", "The Principles of Protestanism", "The Pastoral Epistles", etc. xxiv+369 pages and index.

Christ the Desire of Nations. By Edgar William Davis. xvi+322 pages, including index.

The Call of the New Era. Its Opportunities and Responsibilities. By Rev. William Minx, M.A., B.D., B.L. xvi+351 pages, including index.

By Temple Shrine and Lotus Pool. By William Robinson (Salem S. India), author of "From Brahm to Christ", "God and Sons of God", "Ringeltank the Rishi", "The Rent Veil", etc. xvi+296 pages, including index.

Each of these being a volume in Morgan and Scott's Missionary Series, edited by George Smith, C.I.E., LL.D., F.R.G.S., F.S.S. London. 1910. Morgan and Scott, L'td. Ornamental cloth. Each 6 shillings net.

Some three years ago the publishers of "The Christian", seeking to stimulate a fresh interest in missions and to engage the thought and means of British Christians more largely in the enterprise of world-wide evangelism, offered a prize of two hundred guineas for the best essay on missions. It was stipulated that the essays should be *historical, apologetic* and *practical.* It was stated that one hundred and four essays were submitted. Two were selected to divide the prize and others were chosen for publication under the general editorship of Dr. George Smith, the eminent Scotch author and authority in this field. It is gratifying to know that such wide interest was awakened and the outcome in the special "Morgan and Scott's Missionary Series" will enrich the literature of missions. No statement has come under our notice of the number of volumes to be published in the series. These four have come to hand and notice of another has been seen. The first two, listed above, were awarded the prize jointly, presumably because they more nearly met the required threefold character of essay sought, for in other respects they are not superior to the other two volumes.

The work of Dr. Lilley is a splendid summary and inter-

pretation of the history of missions, preceded by an outline of the Scripture basis of missions and enforcing the present urgent demand and promise.

Mr. Davis has borrowed his title from an erroneous reading of a prophetic passage, but has given a good discussion of missions in the light of Scripture, history and experience. His historical section is so brief as to be scrappy and unsatisfactory.

Dr. Miller has given the most cogent and harmonious discussion of the four, basing the "call" in the present imperious opportunity growing out of the history of the idea and work of missions from the Old Testament era down to the present time. No better general survey of the history has been written, but detail cannot, of course, find much place in a brief volume. At certain stages he takes for granted much that is of the greatest importance and devotes undue attention to relatively less significant features. Presumably this is because he assumes a full knowledge of the outstanding features of the history on the part of his readers.

The last of the four volumes is a singular work and one of exceptional interest. The author has long been a missionary in India. Evidently a close student of the principles and history, he discusses the principles in connection with facts and experiences in India. Thus he illustrates and expounds Scripture teaching and the main features of the doctrine and method of missionary work.

One thinks that none of these books deals with the Scriptures and other phases of mission teaching with quite sufficient recognition of the current critical attitude of British thought. The treatises are not in themselves conventional, but their general appeal to the subject is so.

W. O. Carver.

Can the World Be Won For Christ? By Norman MacLean. New York and London. 1910. Hodder and Stoughton (George H. Doran Company). xii+194 pages. $1.25 net.

It was inevitable that we should have an extensive litera-

ture in connection with the World Conference at Edinburgh. And it is well that it is so. Already there are several volumes growing out of the meetings, aside from the official report of the meetings. This is one, and a very good one indeed. The author was a special correspondent. He did not report but interpreted and applied what transpired. Then he added several chapters of reflection to his work at the time and produced a splendid little volume of twelve chapters which treat with comprehensive brevity the subject suggested by the title.

It is to be regretted that the author has such vague and faulty notions of the principles involved in the relations of church and state. Christ cannot conquer the world if His servants depend upon the state to support His agencies.

W. O. Carver.

Christ and the Nations. An Examination of Old and New Testament Teaching. By Arthur J. Tait, B.D., Principal of Ridley Hall, Cambridge, and Examining Chaplain to the Bishop of Liverpool. London. 1910. Hodder and Stoughton. xvi+247 pages. $1.50 net.

It is most gratifying that at length there is an extensive interest in the study of missions in the Bible. Four volumes distinctly marked by such study are reviewed in this issue of this Quarterly. This volume by Principal Tait aims at tracing through all stages of the Old Testament, the Jewish Apocrypha and the New Testament the truth that God's Messianic purpose and revelation contemplated from the beginning the entire race. The principle of progressiveness in revelation is distinctly recognized.

There is careful attention in the volume to the demands of criticism. Indeed there is rather more of critical notes than is well for a popular work.

There are many passages and some phases of Scripture of which the author either makes no mention or from which he fails to gain the fullness of their meaning for his thesis. Particularly is this true of his treatment of Isaiah and Paul, as also of some of the Psalms. It is highly disappointing to find him going outside his main course to give in an "Addi-

tional Note" (pp. 102ff) an argument against the duty or the privilege of the individual Christian to understand the Master's commissions as for him. All this must be mediated by the church. In this our author violates at once the general spirit of his own argument and the spirit and teaching of the religion of Jesus. It is a pity to be so blinded by a sacerdotal conception of salvation.

The work is incomplete but is very useful and will contribute to a fuller understanding that God in Christ was forever aiming at the entire race. W. O. CARVER.

V. BIBLICAL LITERATURE.

The Sermons, Epistles and Apocalypses of Israel's Prophets from the Beginning of the Assyrian Period to the End of the Maccabean Struggle. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With maps and chronological charts. New York. 1910. Charles Scribner's Sons. Pages 516. Price $2.75 net.

Professor Kent has already done much toward bringing the results of modern critical scholarship within reach of the intelligent layman. He knows how to present his material in attractive literary form. In the Student's Old Testament, a series of which the volume under review is a part, he aims to give modern readers a comprehensive view of the results of critical research in every department of Old Testament study. It is well worth while to have such a clear and comprehensive presentation of the modern critical view of the Old Testament, whether one accepts its fundamental assumptions or not. The general reader can thus find in a few volumes the gist of the whole critical contention and can weigh for himself the arguments for the critical analysis and reconstruction of the Old Testament documents.

Professor Kent does not confine himself to the presentation of the views of his predecessors of the critical school. His position as to Isaiah 40-66 is quite different from the views advanced by Duhm, Cheyne and other radical critics. The critical view for a long time was that Isaiah 40-66 was the

work of a prophet in Babylon between 550 and 538 B. C. Duhm separated Isaiah 40-66 into two main parts, and ascribed chapters 40-55 to the so-called Deutero-Isaiah in Babylon, while for the greater part of chapters 56-66 he assumed a Trito-Isaiah living in Palestine after the return of the exiles to Jerusalem. Cheyne prefers to assign chapters 56-66 to a group of prophets living in Judah after the return. Professor Kent advances a new theory, which he credits in the first instance to his colleague, Professor Torrey, of Yale, to the effect that the critics have been wrong in ascribing Isaiah 40-66 or even chapters 40-55 to a prophet living among the exiles in Babylon. He would assign chapters 40-66 as a whole to the period after Haggai and Zechariah and before the coming of Nehemiah to rebuild the wall of Jerusalem. He agrees with the thoroughly conservative scholars that Isaiah 40-66 was composed in Jerusalem rather than Babylon, but he places the composition in the first half of the fifth century B. C. rather than the opening year of the seventh century. The twofold mention of Cyrus in Isaiah 44:28 and 45:1 he regards as a later interpolation. The anointed one addressed in 45:1 he regards as the Messianic nation and not an individual. To our thinking, verses 4 and 5 of chapter 45 point clearly to Cyrus, and are impossible when applied to Israel.

If our author contends for the unity of Isaiah 40-66, he atones for the seeming reaction by sawing Daniel asunder. Here again he is following in the wake of his ingenious and original colleague, Professor Torrey. Daniel 1-6 is assigned to an author living between 245 and 225 B. C., while chapters 7-12 are ascribed to a writer of the Hasidean party about 166 B. C. The arguments in favor of the partition of Daniel are quite cleverly put, and it would not surprise us to see this theory widely accepted in critical circles.

On almost every page of the Student's Old Testament we find something to admire and something to oppose. Supernatural revelation and miracles dissolve and disappear in the crucible of the radical criticism. We do not now recall a single miracle nor a solitary prediction requiring supernatural

foresight that the learned author would accept as historical.

JOHN R. SAMPEY.

The Legends of the Jews. By Louis Ginzberg. Translated from the German manuscript by Henrietta Szold. Vol. II. Bible Times and Characters from Joseph to the Exodus. Philadelphia. 1910. The Jewish Publication Society of America. Pages 375.

It is quite the fashion in our day for critics to refer to the stories of the patriarchs in Genesis as legends. If they would really wish to read some legends of the patriarchs, the volume under review would be a capital beginning. The contrast between these Jewish legends and the biographical narratives in Genesis is very striking. If the Genesis stories are legends, we must surely postulate divine inspiration in the author of those marvelous stories. Take for a sample of the truly legendary the following account of the effort to find Joseph's dead body or the beast that had slain him: "The sons of Jacob set out on the morrow to do the bidding of their father, while he remained at home and wept and lamented for Joseph. In the wilderness they found a wolf, which they caught and brought to Jacob alive, saying: 'Here is the first wild beast we encountered, and we have brought it to thee. But of thy son's corpse we saw not a trace'. Jacob seized the wolf, and, amid loud weeping, he addressed these words to him: 'Why didst thou devour my son Joseph, without any fear of the God of the earth, and without taking any thought of the grief thou wouldst bring down upon me? Thou didst devour my son without reason, he was guilty of no manner of transgression, and thou didst roll the responsibility of his death upon me. But God avengeth him that is persecuted.'

"To grant consolation to Jacob, God opened the mouth of the beast, and he spoke: 'As the Lord liveth, who hath created me, and as thy soul liveth, my lord, I have not seen thy son, and I did not rend him in pieces. From a land afar off I came to seek mine own son, who suffered a like fate with thine. He hath disappeared, and I know not whether he be dead or alive, and therefore I came hither two days ago to find him. This day, while I was searching for him, thy sons

met me, and they seized me, and, adding more grief to my grief over my lost son, they brought me hither to thee. This is my story, and now, O son of man, I am in thy hands, thou canst dispose of me this day as seemeth well in thy sight, but I swear unto thee by the God that hath created me, I have not seen thy son, nor have I torn him in pieces, never hath the flesh of man come into my mouth'. Astonished at the speech of the wolf, Jacob let him go, unhindered, whithersoever he would, but he mourned his son Joseph as before."

In contrast with this legend-spinning, the Book of Genesis is sober history. JOHN R. SAMPEY.

Selected Old Testament Studies. By J. B. Shearer, D.D., LL.D., Professor of Biblical Instruction, Davidson College, Richmond, Va. 1909. Presbyterian Committee of Publication. Pages 223. Price 60 cents net.

Hebrew Institutions, Social and Civil. By J. B. Shearer, D.D., LL.D. Richmond. 1910. Presbyterian Committee of Publication. Pages 170. 60 cents net.

The venerable author of the two books under review is a conservative of the conservatives. He will not allow that there was any imperfection in the Mosaic institutions. He quotes Paul's words in Rom. 7:12 as guaranteeing the perfection of the law of Moses. He holds that polygamy was expressly forbidden in Lev. 18:18; but most interpreters understand the passage quite otherwise. As to divorce, Dr. Shearer insists that the law of Moses (Deut. 24:1-4) did not permit divorce for any other cause than impurity of life, so that Christ and Moses agree exactly. But Matthew reports Jesus as saying: "Moses for your hardness of heart permitted you to put away your wives; but from the beginning it has not been so", thus appealing from Moses to the Creator, who made one woman for one man and joined them in indissoluble bonds. It seems to us as clear as day that our Lord recognized the Mosaic law in Deut. 24:1-4 as a temporary concession to the hardness of heart of the children of Israel in the early ages. Jesus holds His followers to the high standard

which was set up by the Creator in the beginning. He also makes it plain that polygamy is a perversion of God's plan for the family.

The failure to recognize the progressive element in the biblical revelation is a serious defect in all Dr. Shearer's work. The author of Hebrews does not hesitate to describe the new covenant, the new sacrifice, the new high priest, etc., as better than the old. Inspiration does not put the books of the Bible on a dead level. God tolerated some things in the early ages that are expressly forbidden now; God adapted His teaching to the receptivity of the people, leading them away from the imperfect toward the perfect. The earlier stages of the biblical revelation must be judged as parts of a great scheme that reached its culmination in Christ Jesus and His apostles.

But enough of adverse criticism. There is much virile thinking and faithful teaching in Dr. Shearer's books. He wisely spends his time and energy, not in destructive criticism of the sacred oracles, but in an effort to bring home their message to men of our own day. JOHN R. SAMPEY.

Alttestamentliche Studien. von B. D. Eerdmans, ordentlicher Professor der Theologie in Leiden. III. Das Buch Exodus. Giessen 1910. Verlag von Alfred Töpelmann (vormals J. Ricker). Seite 147. Preis M. 4.

In two earlier studies Dr. Eerdmans has considered the composition of Genesis and the early history of Israel; he takes up in the third study the Book of Exodus. Eerdmans again separates himself from the Graf-Kuenen-Wellhausen school, and points out the weak places in the current analysis. To be sure, he no more accepts the unity of the book than does Wellhausen. The searching criticism of the details of the Wellhausen analysis is quite valuable. Eerdmans is not quite so happy in his constructive work as he is in exposing the weakness of his opponents. He treats first of the narrative portions of Exodus, giving the analysis of the various sections proposed by the Wellhausen school and then criticising whatever seems to him false in the work of the critics. The use of the divine names as a criterion of authorship fails, even

on the interpretation of the critics, after the third and the sixth chapter of Exodus, and yet the Wellhausen school continues to appeal to the divine names as marks of J and E.

The second part of our author's book treats of the laws found in Exodus. Eerdmans shares the common critical view that the decalogue was at first much briefer than it now appears in the Hebrew text. He discusses the question of the original form of the second commandment, and suggests that Exodus 20:4 is a later addition. He interprets verses 3 and 5 as forbidding the combination of Jehovah worship with the worship of images. He seeks by this interpretation to eliminate from the Ten Commandments the rigorous monotheism contained in the first and second commandments in their present form. We cannot say that Eerdmans is much better than the Wellhausen school in his respect for the traditional text. He is more conservative in his willingness to place the decalogue in its original abbreviated form in the Mosaic period. Everywhere Eerdmans displays independence and originality. His next study, which will take up Leviticus and Numbers, will be awaited with much interest.

JOHN R. SAMPEY.

The Expositor's Greek Testament. Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., editor of The Expositor, The Expositor's Bible, etc. Vol. IV and Vol. V. Dodd, Mead & Co. Fourth Ave. and Thirtieth St. New York. 1910. Pages 476 and 494. Price $7.50 a volume.

With these two volumes there is brought to successful completion a really great undertaking. It will be hard in any language to find a more solid and abiding piece of work. The best scholarship of modern times is made use of by the writers. Brevity is practiced on every hand, but not to the sacrifice of clearness. The introductions are excellent. I have made constant use of the three preceding volumes and have found them extremely helpful. The comments are pungent and practical and luminous. I have so far only been able to dip about in the almost one thousand pages of these, the two closing volumes, but it is perfectly clear that the hign

standard of the work is maintained. Any series which has Marcus Dods on Hebrews and James Moffatt on the Apocalypse is a notable series. No student of these books can hereafter afford to neglect Dods on Hebrews or Moffatt on Revelation. They are equal—the best, and that is saying a great deal when one remembers Westcott and Swete. But the other books, though among the minor ones in the New Testament, are handled in a masterly manner also and, though with variations, the work measures up to a high standard. Dr. Moffatt writes on First and Second Thessalonians with his usual brilliance and wealth of scholarship. The treatment is on a much smaller scale than the recent work of Milligan. The Pastoral Epistles are handled by Dr. Newport J. D. White. He accepts them as Pauline, but with doubts. But he has made thorough discussion of these interesting letters. Rev. W. E. Oerterly is the writer on Philemon and James (a rather odd combination, but he has done the work with fine skill). Dods on Hebrews is the only other book in Vol IV. Besides Moffatt on Revelation, Vol. V has First Peter treated by Rev. J. H. A. Hart, Second Peter by Rev. R. D. Strachan, the Epistles of John by Rev. Prof. David Smith, Jude by Dr. J. B. Mayor. The First Epistle of Peter is considered genuine by Mr. Hart and ably expounded as belonging to the time of Nero. Mr. Strachan unhesitatingly rejects Second Peter and dates it about 100 A. D. He locks horns with Bigg on this knotty subject, but Bigg's book is still the ablest one on Second Peter. Prof. Smith's work on the Johannine Epistles is very fine, full of his insight and freshness. Mayor on Jude is brief and helpful. But these volumes cannot be characterized in a sentence. Get them and go to work.

A. T. Robertson.

The Self-Revelation of Our Lord. By J. C. V. Durell, B.D. Rector of Rothershithe. T. & T. Clark. Edinburgh, Scotland. Chas. Scribner's Sons, New York. Pages 224.

Harnack's "What is Christianity" is constantly before the mind of the author. He follows Harnack's methods and be-

gins with Harnack's assumptions, but he reaches very different conclusions. Mr. Durell is loyal to the deity of Jesus. The closing chapter is on "The Truth of the Catholic Faith". But he does not credit full historicity to the Gospel of John. "There are, however, indications that the Johannine narrative is lacking in historic perspective" (p. 6). He denies that John the Baptist could have called Jesus "the Son of God" (Jno. 1:34), for this phrase was only applied to Jesus at a later stage. But, then, was not John the Baptist present at the baptism of Jesus when the Father so addressed him? The report of the words in Matthew ("This is my beloved Son") even seems to be addressed to John. He denies (p. 61) that the Baptist heard those words. But Durell accepts the witness of the Fourth Gospel to the resurrection of Jesus (p. 123) as in harmony with that of the synoptics. The Johannine authorship is accepted (p. 77), but the writer is held to have a blurred recollection and to "have ascribed to its earlier stages teaching which in fact only belonged to the later days" (p. 79). That is a serious charge to make against John. I do not think that Durell makes good his charge. It is just as easy to suppose that John recalls the early personal revelation of Himself as the Messiah and Son of God to a small group to which John belonged. Matthew and Mark did not belong to the early ministry. Luke, of course, was a Gentile and outside of the personal work of Jesus. So John recalls this aspect of Christ's work not in the synoptic tradition. The answer of Peter, who was with John in the early days of disclosure, to the inquiry of Jesus at Cæsarea Philippi may mean merely that they are still true to Jesus, no matter what others think of him. But the book is an able one and well worthy of study. It is a sincere piece of work and executed with signal ability. A. T. Robertson.

Light from the Ancient East. The New Testament illustrated by recently discovered texts of the Graeco-Roman world. By Adolph Deissmann, D.D., Professor of New Testament Exegesis in the University of Berlin. Translated by Lionel R. M. Strachan, M.A., English Lecturer in the University of Heidelberg. With sixty-eight illustrations. Hodder and Stoughton. New York and London. Pages 514.

The first edition in German, *Licht vom Osten,* appeared in 1908. The translation is from the second German edition. The translation is admirably done and the volume is beautifully printed. The numerous cuts of the manuscripts come out finely. It is a matter of great joy to all students in the field of the Greek New Testament that this important contribution to the knowledge of the New Testament is now in English. The book fairly teems with interest. Many a so-called "biblical" word now turns up on a papyrus or an inscription in everyday use. The illustrations of syntax here given are very helpful also. Dr. Deissmann made two extensive trips to the Orient after years of study of the papyri. He is master in this field of learning and he has brought all his wealth of knowledge into play in the present volume. The fifty pages of indices add greatly to the value of the book. The volume, in a word, is a storehouse of knowledge that is invaluable. A. T. Robertson.

The Great Texts of the Bible—Isaiah. Edited by the Rev. James Hastings, D.D., editor of the Expository Times, The Dictionary of the Bible, The Dictionary of Christ and the Gospels, The Encyclopaedia of Religion and Ethics. New York, Chas. Scribner's Sons; Edinburgh, T. and T. Clark. 1910. Pages 503. Price $3.00 net.

It is a new sort of interpretation that Dr. Hastings has given. He will cover the entire Bible in twenty volumes, the first of which is now published. It is not a homiletical commentary nor a critical commentary. It is not a continuous comment of any kind. The great passages in a book are chosen for discussion and illustration. Copious references to religious and other literature are made in connection with each text that is treated. There are no sermon outlines, but

pithy comments, pertinent quotations and apt illustrations, most of which are original or from personal correspondents. As samples of the treatment of Isaiah there are five pages on "The Unnatural Children" (Is. 1:3), eight on "Learning to do Well" (Is. 1:17), thirty on "Reasoning with God" (Is. 1:18). Some of the topics have a distinctly modern statement as "The Making of a Missionary" (6:1-8), "The Poor Man's Market" (55:1, 2). In "The Gift of a Son" (9:6) Dr. Hastings accepts the reference to Christ. "The Day of Christ, in fact though not in all circumstances, was shown to Isaiah in vision." On Is. 53:5 Dr. Hastings treats "Vicarious Healing". He makes the reference to Christ and gives the evangelical interpretation. Dr. Hastings is a wonderfully versatile writer and he has produced a really notable discussion of the great passages in Isaiah. A. T. Robertson.

A Critical Introduction to the New Testament. By Arthur S. Peake, M.A., D.D., Professor of Biblical Exegesis in the University of Manchester. New York. 1910. Charles Scribner's Sons. xii+ 242 pages. Price 75 cents net. For sale by Charles T. Dearing, Louisville, Ky.

This volume in the "Studies in Theology" series is fully worthy of the ripe, conservative scholarship of its author. It is confined rigidly to the scope indicated in its title, concentrating "attention exclusively on the critical questions". There is "no account of the subject-matter of the books or outline of their contents, no biographies of the writers or histories of the communities addressed". With complete information concerning the literature of his subject our author summarizes the history of critical opinion at each point, analyzes keenly and with much independence the various theories concerning each writing and with sane conservatism announces his conclusions, or frankly confesses suspended judgment where the data do not justify a conclusion.

While not at all accepting some of his conclusions the reviewer would commend the spirit and method of the work.

W. O. Carver.

The Judgment Day. A Story of the Seven Years of Great Tribulation. By Joshua H. Foster. Cloth. Pages 139. Baptist World Publishing Company.

Mr. Foster has thrown into story form the same general ideas as are found in Seiss, Mead and others. The interpretation of Scripture is wholly literal, and therefore becomes at times incredible. Events crowd, the story hastens to its climax in the enthronement in Jerusalem of Christ as King of kings and Lord of lords. It is hard to write anything on the Apocalypse that does not stimulate to more heroic faith.

J. H. Farmer.

Baptizo—Dip—Only. By W. A. Jarrel, D.D. With introduction by Dr. B. H. Carroll. Paper. Pages 288.

The work is further described thus: "The world's Pedo-Baptist Greek scholarship, containing scores of answers to the author's questions, from Pedobaptist Greek scholars in ten different countries; with baptism, a picture of the atonement". The frontispiece is a portrait of the author. The appendix contains facsimiles of letters from thirty-one different scholars.

This is a case in which our Pedobaptist friends are convicted by their own friends. Dr. Jarrel has here put in compact form just the kind of testimony that one is frequently asked for. I shall be happy to recommend the book to all inquirers. The account of the American Bible Union version is a very valuable feature, the facts of which ought to be more widely known among our people.

I could wish that the style and proofreading were worthy of the facts and the logic. I hope a second edition will be called for and that improvement may be made in these respects.

J. H. Farmer.

The New Schaff-Herzog Encyclopædia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D. Vol. VIII. Morality-Petersen. Funk and Wagnalls Co. New York. 1910. Pages 518. Price $5.00.

The number of topics treated in this volume is 620 and the number of collaborators is 151. The range of subjects

treated is very wide and some articles of great length and importance occur. The Mormons come in for very extensive discussion, as do the Negroes. The Layman's Missionary Movement is adequately discussed, as is Florence Nightingale. One of the most notable discussions is that about the modern Peace Movement, by Dr. Benjamin Trueblood. The article on Moses is by Orelli. That on Paul is by Prof. H. S. Nash and is a very thorough treatment of the great theme. Peter the Apostle is discussed by Prof. Y. W. Gilmore in a very complete way. Other important themes are Neo-platonism, New England Theology, New Jerusalem Church (Swedenborgians), Pastoral Theology, Missions, Robert Morrison, Parables of Jesus, Painting, Palestine, Pantheism, Papias, Papyrus, Old Catholics. Some of these are translations of the German, others are original articles. These titles will indicate the scope of this volume. A. T. Robertson.

The Round of the Clock. "The Story of Our Lives from Year to Year." By W. Robertson Nicoll. Illustrated by George Morrow. Hodder and Stoughton. New York and London. 1910. Pages 324. Price $1.50.

It is hard to think of a more delightful book than this. Dr. Nicoll is an omnivorous reader and has a marvelous memory. He has garnered here the sheaves of that rich store of reading as it bears on the activities of life from year to year. He has made quotations from great writers that are pertinent. He has given facts concerning the achievements of great men at different ages. He has added many quaint and pleasing observations of his own. There are pictures of George Morrow that beautify the book. All in all it is a cheery volume that greets gladly each round of the clock. It is optimistic without shutting one's eyes to the limitations of life. It is in particular a volume for the edification of the young who take a careless view of life or the old who grow despondent with the fleeting days. Dr. Nicoll's pen is always busy, but he has not produced a more suggestive or helpful volume than "The Round of the Clock". It will have many delighted readers. A. T. Robertson.

Man's Need of God, and Other Sermons Preached at Blaisgowrie. By the Rev. David Smith, M.A., D.D., Professor of Theology in Magee College, Londonderry. Hodder and Stoughton. New York and London. 1910. Pages 286. Price $1.50.

Dr. Smith has dedicated these sermons to his former flock at Blaisgowrie, Scotland. He now holds a professor's chair at Londonderry, Ireland. He is equally at home in the teacher's chair or in the pulpit and is a fine type of the scholar-preacher. He has the finest kind of scholarly equipment, with the true shepherd heart. This love for Christ and for the souls of men chimes forth in these able and winning discourses. Dr. Smith has great charm of style and felicity in quotation, but in this volume he sticks close to the Scripture text. He is a delightful expositor of the Word of God such as the Scotch delight to hear. The British pulpit is more productive of books of sermons partly because the British public is more fond of sermons of a high order. But I would not discount at all the merit of their discourses by the high quality of the audience. But preacher and audience do rise together. A. T. Robertson.

Correspondence on Church and Religion of William Ewert Gladstone. Selected and arranged by D. C. Lathbury, with portraits and illustrations. In two volumes. 1910. The Macmillan Co. New York. Pages 446 and 470. Price $5.00.

The letters cover the great religious topics which so much interested Gladstone, such as church and state, ecclesiastical patronage and university reform, the Oxford Movement, the Scottish Episcopal Church, the Oxford Elections, the controversy with Rome, the controversy with unbelief, education. There are some letters also to his children and a few purely personal ones, but the great mass of this correspondence has a public aspect. The illustrations are numerous and very attractive, but the chief charm of these volumes lies in the revelation of the religious side of Gladstone's life. It is not too much to say that religion with Gladstone was primary. Indeed, theology enlisted his whole nature more completely than did politics or statescraft. He was an ecclesiastic, a

churchman of the strictest type, and yet curiously enough his most earnest supporters were the Non-conformists. Gladstone was built on a very grand scale. His greatness was not of simple type. He was complex and many-sided. He held in solution apparently contradictory views and was able by refinement of reasoning to reconcile them. But Gladstone was a real Christian and a powerful exponent of fundamental Christianity. It is a distinct service to have this correspondence preserved. The best traits of Gladstone come out in the letters, and some of his weaknesses. Some of his best sayings come out in his correspondence. "To read much in the daily newspapers in early youth cloys the palate; it is like eating a quantity of marmalade before dinner." He was not averse to expressing his opinion on any point. His ideas on all sorts of topics come out at every turn.

A. T. Robertson.

Life in the Roman World of Nero and St. Paul. By T. G. Tucker, Litt.D., author of "Life in Ancient Athens", Professor of Classical Philology in the University of Melbourne. The Macmillan Co. New York. 1910. Pages 453. Price $2.50.

The student of Paul will find this an extremely interesting book. The book is beautifully printed and the numerous illustrations are very attractive. The author has presented in epitome the life of the empire in its various phases. The security of the empire is sketched in one chapter. Another discusses travel. There is an admirable survey of the imperial system (the emperor, senate, knights and people). Nero comes in for a vivid portrayal. The system of taxes is explained. The bulk of the volume is devoted to Rome itself in all its varied life. The streets, the water supply, the building materials, the houses and furniture, the country house, the social life of a Roman aristocrat, the life of the lower and middle classes, the holidays, amusements (theatre, circus, amphitheatre), the life of the women (dress, marriage, the Roman matron), children, education, the army, religion, science, philosophy, art, burial, the tombs—these are the main topics of the book. The style is lucid and the

volume is crammed full of information of the most helpful nature. It is a worthy companion of his "Life in Ancient Athens". There is an excellent map of the Roman empire with the various provinces marked off. There are numerous details in the book which cause one to pause and wonder at the richness of the Roman life at the time of Paul.

A. T. Robertson.

BOOK NOTICES.

I. HISTORICAL.

The Papacy. Its Idea and its Exponents. By Gustav Krüger, Professor of Ecclesiastical History in the University of Giessen. Translated by F. M. S. Batchelor and C. A. Miles. New York. G. P. Putnam's Sons. 1909. Price $1.50.

The wonderful history of the papacy never loses its interest. It is at once the oldest existing institution and the most stupendous example of evolution in history. The story of such an institution cannot fail to interest. In the present volume there is nothing new; but the growth of the idea and the institution of the papacy is admirably traced. Though the work is brief no important step or turn in that development has been omitted. One may be acquainted with the great works of Ranke, Pastor, Creighton and others which deal with the popes, and yet find this work valuable because it gives a condensed and yet clear conception of that development as a whole. It is not a history of the popes, but of the papacy, not of all phases of the subject but of the idea, the core of the papacy. The author is a master in his subject and one feels the tone of assurance throughout. It is a valuable book.

Transactions of the Baptist Historical Society. Vol. II., No. 2, October, 1910. Baptist Union Publication Department, London.

This number of the "Transactions" contains a letter on an "Ordination at Southampton, 1691", the "Circular Letter of the Berkshire Association, 1707", "The Contents of Stinton's Repository", the second part of "A Sabbatarian Pioneer —Dr. Peter Chamberlen", "Thomas Newcomen: Inventor and

Baptist Minister, 1663-1729", and other valuable material. As usual the editorial notes are most valuable and illuminating in bringing order and light into the confusion and mists of early English Baptist history. The comments on the contents of Stinton's repository are particularly valuable. It is pleasing to learn that the inventor or perfector of the "walking" steam engine was for many years a Baptist preacher, putting up engines during the week and preaching on Sunday.

New Facts Concerning John Robinson, Pastor of the Pilgrim Fathers. By Champlin Burrage, Hon.M.A. (Brown University), B.Litt. (Oxon.). Henry Frowde. London. 1910. Pages 35. Price 1-6 net.

For some years the author has been working diligently at the history of early English Nonconformists—Congregational and Baptist. The materials which he has discovered have been interesting and in some instances valuable. In the present pamphlet there is not much that is new, but one point of special interest, that is his connection as an official with the Established Church and with Norwich, is brought out clearly. It is also learned that his departure from the Church of England was not entirely voluntary. Finally—a very interesting point—it seems to be made clear that some churches in the Establishment had secured the right of electing their own ministers by purchasing the patronage, thus establishing a kind of congregationalism in the Church of England before the days of Robert Browne. The author suggests that Browne may have gotten his ideas from a study of these churches.

2. PRACTICAL AND MISSIONARY.

The Indian and His Problem. By Francis E. Leupp, formerly United States Commissioner of Indian Affairs. New York. 1910. Charles Scribner's Sons. xiv+369 pages. $2.00 net. For sale by Charles T. Dearing, Louisville, Ky.

This is a frank, conscientious and comprehensive presentation of the problems of the American Indian viewed in the light of history and present conditions, of mistakes and sins as well as of faithfulness and success. Legal wrongs and personal injuries, native defects and imposed deficiencies, excellencies and attainments, discouragements and hopes, all come into consideration by the author and are discussed with con-

viction and with kindness. The work needs to be studied by all who deal with the Indian, religiously, socially, commercially or in the way of civil affairs.

The Dynamic of the Cross, and Other Sermons. By the Rev. John Thomas, M.A., Minister of Myrtle Street Baptist Church, Liverpool; author of "The Myrtle Street Pulpit", "Concerning the King", "Psyche and Other Poems", etc. London. H. R. Allenson. 266 pages. 3-6.

In choosing Mr. Thomas to contribute a volume in his series of "Preachers of Yesterday and Today" this publisher has made a wise selection. The author is pre-eminently a preacher. He has the gifts of interpretation, exposition and homiletical skill, together with a command of forceful and graceful English. He has a touch of wit and a poetic vein. These make good reading of the sermons of one of the remarkable preachers among English Baptists. There are seventeen sermons in this volume.

Robert Murray McCheyne. By J. C. Smith, Newport-on-Tay, London. Elliot Stock. ix+263 pages.

McCheyne was one of those rare saints whose earthly years were few while their contribution to the spiritual life of the church was great. He is in a class with such as David Brainard, Samuel John Mills, Zeisberger. He won many to righteousness and shed abroad an aroma of blessed spiritual influence. It is good for our generation to have his life-story—his heart-story—told again in this brief memoir by one who was deeply influenced by him in youth and has cherished his memory in a reverent age. Such literature is next the Bible, and all too little read.

An Artisan Missionary on the Zambisi. Being the life story of William Thomson Woddell, largely drawn from his letters and journals. By Rev. John MacConnachie, M.A., Uddingston. With introduction by C. W. MacIntosh, author of "Coillard of the Zambisi". Edinburgh and London. Oephant, Anderson and Ferrier. 156 pages. 1-6 net.

A vivid story of a plain, sensible and successful missionary of the sort so much needed in Africa. Photographic illustrations add to the value of the work.

New China. A story of modern travel. By W. Y. Fullerton and C. E. Wilson, B.A. With preface by Rev. Richard Glover, D.D. London. 1910. Morgan and Scott. xiv+261 pages. 3-6 net.

The authors constituted a deputation of the Baptist Missionary Society to their missions in 1907-8. In a racy, fa-

miliar style and with numerous photographic pictures they tell the story of what they saw and learned, not only among Baptist workers, but among workers of all denominations. Mr. Fullerton is one of the most versatile and vivacious of British Baptists and Mr. Wilson has not only seen missionary service but has long been secretary of the B. M. Society. They have produced a bright, useful book.

Southern Baptist Foreign Missions. By T. B. Ray and others. Nashville, Tenn. 1910. The Sunday School Board of the Southern Baptist Convention. Cloth 50 cents. Paper 35 cents.

This volume for mission study classes, and valuable also for the general reader, should be the most popular of all the study courses for Southern Baptists. Two chapters on the growth and development of the work are by Secretary Ray. Other chapters on the separate fields are by missionaries. There are illustrations and questions. There ought to be ten thousand classes studying this book.

An Oriental Land of the Free, or Life and Mission Work Among the Laos of Siam, Burma, China and Indo-China. By Rev. John H. Freeman, missionary of the Presbyterian Board of Foreign Missions at Chieng Mai, Laos. Philadelphia. 1910. The Westminster Press. 200 pages. 50 cents. Postage 9 cents.

This book dealing with a land and a work little known is prepared with mission study classes in mind. There are illustrations and study questions.

Students and the Present Missionary Crisis. Addresses delivered before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, Rochester, N. Y., December 29, 1909, to January 2, 1910. New York. 1910. Student Volunteer Movement for Foreign Missions. xx+614 pages. $1.50.

It is necessary to add little to the title of this work in order to recommend it to all students and lovers of the cause and work of foreign missions. It constitutes, in the judgment of the reviewer, the greatest collection of missionary addresses in existence. Besides, there are full reports of the sectional conferences of the great convention, an elaborte index and a highly valuable classified bibliography of missionary literature. The theory, outlook and method of missions are here set forth with power.

Devotional Hours with the Bible. By J. R. Miller, D.D. Vol. IV. The Historical Books from Solomon to Malachi. New York and London. Hodder and Stoughton. Price $1.25.

If one wishes to avoid the beaten paths of minute critical

interpretation of the Word of God and travel on the highways of spiritual vision and practical living, he would do well to read Dr. Miller's "Devotional Hours with the Bible". The volume under review includes the International Sunday School Lessons for 1911. The heart of the messages of the olden times is made to vibrate with warmth and vigor in this needy, furious twentieth century. The Bible is considered in its practical bearing on the problems of present every day life whether of the individual, the family, the church or the nation. Dr. Miller has brought the teachers of the Word under manifold obligations for the sane, spiritual and practical manner in which he has opened to them the rich mines of the Sunday school lesson material for 1911.

Jesus the Worker. Studies in the ethical leadership of the Son of Man. By Charles McTyeire Bishop, D.D. The Cole lectures for 1909 delivered before Vanderbilt University. New York. 1910. Fleming H. Revell Company. 240 pages. $1.25 net.

While frankly orthodox in position these lectures are not traditional in conception. They are expository and also apologetic with reference to the work of Jesus and the task of more extended consideration of critical questions is seen and accepted. Thus the work passes beyond the field of the exclusively practical theology and assumes at various points the more general apologetic function. This appears not only in such lectures as "The Attitude of Jesus Toward the Universe" and "The Constructive Purpose of Jesus", but also in the course of the more distinctly practical lectures.

3. THEOLOGICAL AND PHILOSOPHICAL.

Theological Encyclopædia and Methodology. Part I. Introduction and Exegetical Theology. By Revere Franklin Weidner, D.D., LL.D., Professor of Theology in the Chicago Lutheran Theological Seminary. Chicago. Fleming H. Revell Co. Pages 318.

Dr. Weidner is a conservative theologian of wide reading. His treatment is based on the work of Hagenbach, whom he greatly admires. The student and pastor will find many helpful suggestions as to the best methods of study. There are extensive lists of books, with hints as to the contents and character of the more important. There is need of a new edition, as the present work was issued in 1898. An appendix brings the literature of the subject down to 1900 A. D. The book is worthy of an extensive circulation.

Clark's People's Commentary. I, II and III John, Jude and Revelation. A popular commentary upon a critical basis, especially designed for pastors and Sunday schools. By O. P. Eaches, D.D., author of "Commentary on Hebrews, James, and I and II Peter". Philadelphia. 1910. American Baptist Publication Society. xxxii+400 pages.

This volume completes the Clark commentary and follows the plan and principles of preceding volumes. It is conservative and shows acquaintance with the recent literature. The Revelation is interpreted figuratively. Controverted critical questions are little discussed.

Der Historische Jesu, Der Mythologische Christus und Jesus der Christ. Ein Kritischer Gang durch die Jesus-Forschung. Von K. Dunkmann, Direktor des Kgl. Prediger-Seminar in Wittenberg. Leipzig, 1910. A. Deichert'sche Verlagsbuchhandlung Nachf. (George Böhme). Paper 96 Seite. 1.80 M.

Truly described as a "critical" investigation, recognizing at every point the views of recognized scholars. The view of the author is that neither as "historical Jesus" nor as "mythological Christ" but as "Jesus the Christ" is our Lord the Giver of the Spirit of God.

The Jewish Republic. Its History and Ideals. By William R. George, with an introduction by Thomas M. Osborne. Illustrated. New York and London. 1910. D. Appleton and Company. xiv+226 pages. $1.50 net.

All students of social problems will welcome this full outline description and history of one of the most interesting experiments at teaching life—moral and civil life—to young by actual laboratory methods, wherein the children are at once the material and the demonstrators.

The Fundamentals. A Testimony to the Truth. Volume III. The Testimony Publishing Company, 806 LaSalle Ave., Chicago, Ill., U. S. A. 126 pages. Free.

This third volume in this series contains chapters on The Inspiration of the Bible; The Moral Glory of Jesus Christ as a Proof of Inspiration; God in Christ the Only Revelation of the Fatherhood of God; The Testimony of Christian Experience; The Personal Testimony; My Personal Experience with the Higher Criticism; Christianity No Fable. The authors include some of the most influential writers, e. g., E. Y. Mullins, Robert E. Speer, James M. Gray.

It should be known, by this time, that this series is published for and distributed absolutely without cost to religious leaders, of every class or grade, throughout the English-speak-

ing world. It is only necessary to send the address to the office of publication.

If any are required for wider distribution, among laymen, they may be had, postpaid, at fifteen cents, eight for one dollar, or ten dollars a hundred.

It is a notable undertaking and should be received with gratification everywhere.

The Inspiration of Prophecy. An essay in the psychology of revelation. By G. C. Joyce, D.D., Warden of S. Deinial's Library and Examining Chaplain to the Bishop of S. Asaph. London and New York. 1910. Henry Frowde. Oxford University Press. 195 pages. 3-6 net.

Tracing the processes of prophecy through the various stages from early Hebrew divination, through the various forms of prophetic revelation in the later life of the Hebrew people the author leads on into the New Testament with its various "Gifts of the Spirit". Thus he works out what he thinks is a tolerably complete theory of inspiration in Paul's teachings. According to this man must be led by the revealing Spirit in order to arrive at divine truth but this is no blind leading nor in any one prophet infallible. The gifts of the Spirit are supplementary and so interpret and evaluate each other.

The author deals with the matter cautiously, calmly and reverently, with a sincere effort to reach the true conclusion. Thus it is a valuable study.

Death and Resurrection; from the Point of View of the Cell Theory. By Gustaf Björklund. Translated from the Swedish by J. E. Tries. Chicago. 1910. The Open Court Publishing Company. xxi+205 pages.

The translator thinks that "Björklund has shown us a road to reconciliation between idealism and natural science". This he has done by a theory of a spiritual organism within and in addition to the physical body. This is explained and applied in relation to the theories of biological evolution in a way that the author thinks saves and certifies the essential Christian beliefs concerning the soul. The theory is entertaining but remains an hypothesis lacking yet many tests and adjustments.

In After Days. Thoughts on the Future Life. By W. D. Howells, Henry James, John Bigelow, Thomas Wentworth Higginson, Henry M. Alden, William Hanna Thomson, Guglielmo Ferrero, Julia Ward Howe, Elizabeth Stuart Phelps; with portraits. New York and London. 1910. Harper and Brothers. 233 pages. $1.25 net.

It was an interesting thought, this of bringing together in

one volume words of hope about the future life from such a body of modern literary folk. The outcome is a valuable volume. The words here written down represent the mature reflections and hopes of the writers and will lighten the way for many.

The Vision of the Young Man Menalaus. Studies of Pentescost and Easter. By the author of "Resurrectio Christi". London. 1910. Kegan Paul, French, Trübner & Co., Lt'd. xxvii+211 pages. 2-6 net.

The author designates himself a modernist, and he is evidently a Catholic. He has invented a new theory of the resurrection appearances of Jesus, advocated in his previous work, "Resurrectio Christi". The present volume is designed somewhat to modify his theory, further to explain it and to bring fresh argument to its support. The theory is that the appearances were mainly psychic and not physical, produced by Christ by suggestion through the subliminal consciousness and communicated among the disciples by telepathy and suggestion. The argument of this work is drawn from apocryphal "Gospels" and "Acts" through which the author seeks to fasten his special interpretation on the New Testament narratives. In true Catholic spirit he attaches a superstitious value to the Eucharist and holds that all the actual appearances of Jesus were Eucharistic.

The case is argued with much learning and acumen but cannot be made out. It is a fanciful theory calling for a repudiation of the historicity of the New Testament on the one hand and for acceptance of unconfirmed psychological theories on the other.

The World a Spiritual System. An Outline of Metaphysics. By James H. Snowden, D.D., LL.D., formerly Adjunct Professor of Psychology and Ethics in Washington and Jefferson College. New York. 1910. The Macmillan Company. xiii+316 pages. $1.30 net.

Here is a clear, frank and definite statement of one form of pure idealism in philosophy. The work has this great merit, that it does not lead one constantly through a dreamy mist land of half-expressed, doubtless because half-formed, conceptions such as are so often met in the expositions of idealism. It will be easier to understand the position and to see the weaknesses of the idealistic in this than in most works on the subject. In holding to personality in God and in man the author's form of idealism requires large assumptions and must shift ground constantly, especially in the effort to find

place for ethics and religion. But it is the book for one who wants to acquaint himself with this idealism.

The Epochs of Philosophy. Edited by John Grier Hibben, Princeton University.

Stoic and Epicurean. By R. D. Hicks, M.A., Fellow and formerly Lecturer of Trinity College, Cambridge. xix+412 pages.

The Philosophy of the Enlightment. By John Grier Hibben, Ph.D., LL.D., Stuart Professor of Logic, Princeton University. xii+311 pages. New York. 1910. Charles Scribner's Sons. For sale by Charles T. Dearing, Louisville, Ky. $1.50 net, per volume.

Two of thirteen volumes in this series, the aim of which "is to present the significant features of philosophical thought in the chief periods of its development". In the feeling after some philosophical system to take the place of the rejected systems it is very desirable that the history of philosophy play a large part and this new series is a good omen.

4. NEW TESTAMENT.

The Autographs of the New Testament in the Light of Recent Discovery. Inaugural lecture by George Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Glasgow. James Maclehose and Sons. Glasgow. 1910. Pages 21.

Dr. Milligan is famous already as the author of his great commentary on Paul's "Epistles to the Thessalonians", his "Greek Papyri", etc. He has made himself a specialist in the new knowledge concerning the Greek language to be derived from the papyri and he makes skillful use of it in his very interesting inaugural lecture. Dr. Milligan keeps an even balance between the new knowledge and the old. It is a pleasure to know that in his new chair in the University of Glasgow he will devote himself to New Testament study. That is his destiny, as it was the province of his distinguished father at Aberdeen. He will enrich this field still further.

5. GENERAL.

Greek Diminutives in ION. A Study in Semantics. By Walter Petersen, Ph.D., Professor of Greek in Bethany College, Lindsborg, Kansas. R. Wagner Sohm, Weimar, Germany. 1910. Pages 299.

Prof. Petersen has done a most valuable piece of linguistic research with great thoroughness and success. He is a thorough linguist, an enthusiastic student of comparative philology, and he wrought in this volume with all a German's love of de-

tail and comprehensive insight of the historical development of the suffix—ION. There is no treatise in English at all comparable to Prof. Petersen's work and nothing in German outside of Brugman's *Grundriss*. He shows that the diminutive sense is not the necessary idea and traces clearly the development of that meaning. All teachers of Greek will find the book very useful.

The Iliad of Homer. Translated into English hexameter verse by Prentiss Cummings. An abridgement which includes all the main story and the most celebrated passages. In two volumes. Little, Brown & Co. Boston. Pages 529. Price $3.00 net.

There is a very helpful introduction of xliv pages. The synopsis of the Iliad is here given and some account of the efforts to put Homer into verse. None of these have been wholly successful. English verse does not lend itself to hexameter as readily as Greek and Latin. But it can be done and Mr. Cummings has certainly made a pleasing rendition. Pope and Bryant have been the favorite translations, but there is room for this new production.

The Influence of Wealth in Imperial Rome. By William Stearns Davis, Professor of Ancient History, University of Minnesota. The Macmillan Co. New York. 1910. Pages 340. Price $2.00 net.

"The purpose is to consider the influence of money and the commercial spirit throughout the period of Roman greatness." There is a curious parallel between present conditions in the American republic and those in Rome. Mr. Ferrero has accented the matter in his recent famous works on Rome. Within the Roman world of Cicero, Caesar, Nero "there was another world, less voluptuous and glittering, less famous in history, but no less real and important to the men of the day—the realm of the great god Lucre". The author treats "Political Corruption and High Finance", "Commerce", "Expenditures of Wealth", "Slaves", "Private Munificence", "Marriage, Divorce and Childlessness". It all bears most modern flavor. History repeats itself. This book bristles with proof of it and with interest to men of culture and thought.

Dr. Thorne's Idea. Originally published as "Georgia Victis". By John Ames Mitchell. Illustrations by Balfour Ker. New York. 1910. Life Publishing Company. Received from the George H. Doran Company.

A novel illustrating the depths of depravity, influences of heredity and redemptive interest and power of the Christ in sinners.

Deep in Piney Woods. By J. W. Church. New York. 1910. Thomas Y. Crowell Company. 12mo. cloth. 354 pages. Four illustrations by M. Power O'Malley. $1.20 net.

A stirring and well-written novel of love and adventure in the everyday life of the turpentine plantations of Southern Georgia. It is meant to give information about the relations of Southern Whites and Negroes, the feeling of Southerners towards "Yankees" and concerning the Vodoo worship of Negroes. In all these three important items the work is so exaggerated as to prove a cartoon rather than a picture of actual conditions.

Out of the Night. By Mrs. Baillie Reynolds, author of "Broken Off", "The Supreme Test", "A Phantom Wife", etc. 1910. Hodder and Stoughton. New York. George H. Doran Company. vi+390 pages. $1.20 net.

This is a vigorous novel with emotion, action, tragedy and vital interest. It deals with telling directness and conviction of the sacredness of marriage and the moral and social evil of divorce and all marital unfaithfulness. The problem and moral element are introduced with such skill as not to leave the effect of preaching or burdening the reader with heavy moralizing. There are some mistakes in proofreading and the author experiences great trouble in handling the third personal pronoun indefinite, handling it badly.

A Chip of the Old Block. By Edwin J. Houston, A.M., Ph.D. Illustrated by H. Weston Taylor. Price $1.25.

The Land of Drought. By Edwin J. Houston, A.M., Ph.D. Price $1.25. The Griffith and Rowland Press, Philadelphia, Penn. 1910.

These two books belong to "The Young Mineralogist" series and combine instruction with a good story. The lessons are wholesome and the books are entertaining. Boys in their 'teens will read them and be helped by them.

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